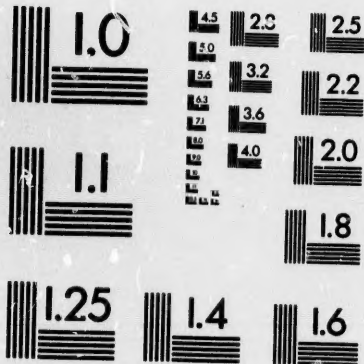


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In Memoriam



The Reverend

Richard Simonds.

Mr. John Robinson.

With love from

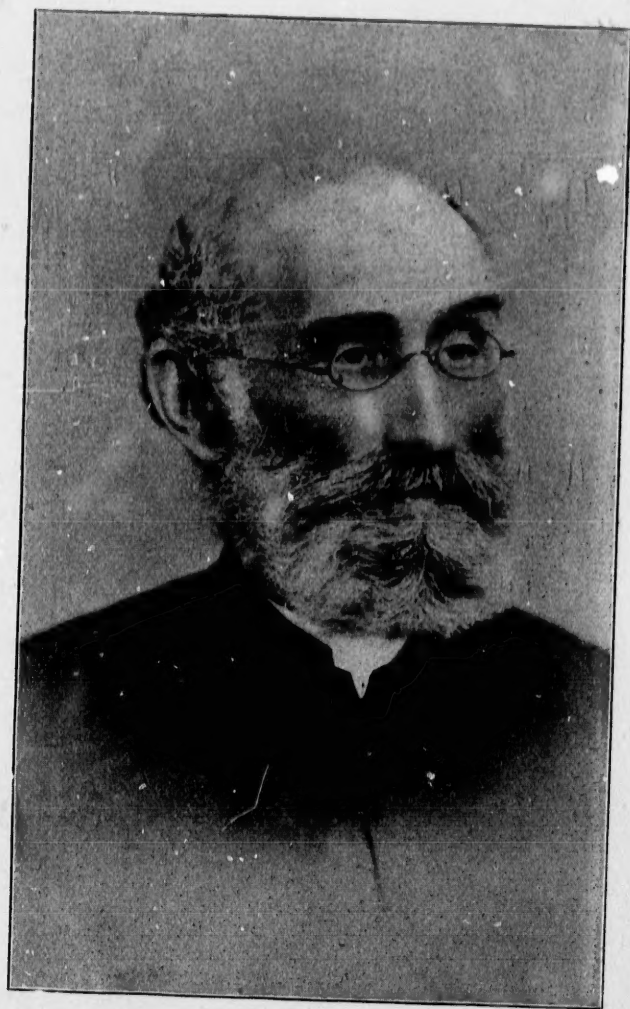
M. C. Simonds.

1906.

Mrs. Medley.

With kind regards from
the Author's family.

All Saints Day. 1899.

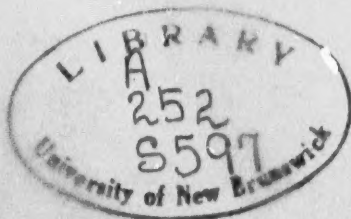


SERMONS

REV. RICHARD SIMONDS.

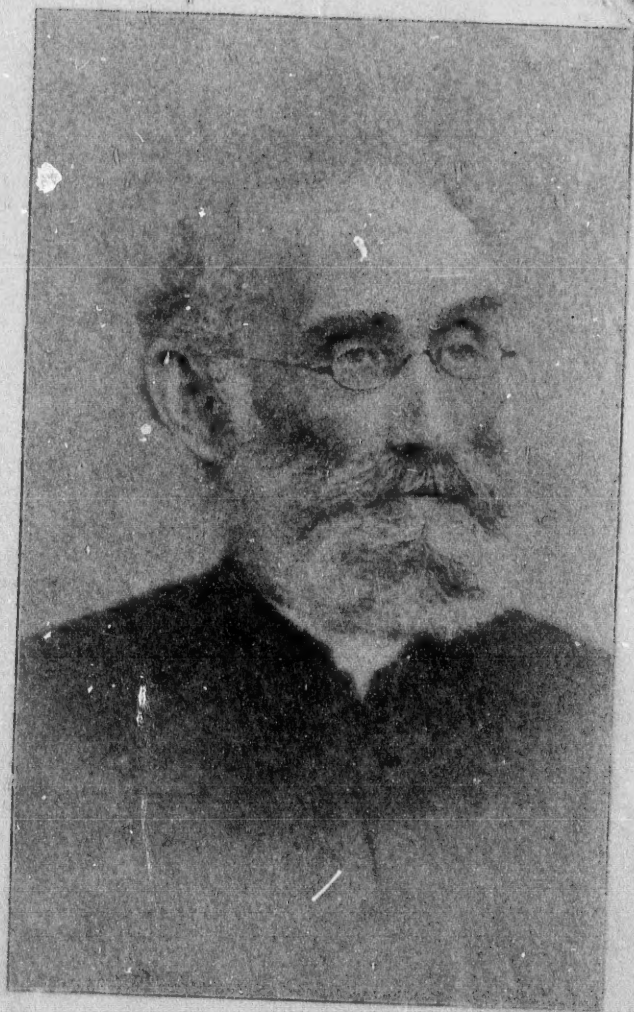
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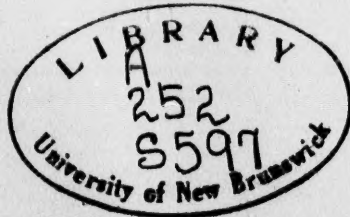
SERMONS

BY

REV. RICHARD SIMONDS.

A MEMORIAL VOLUME

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MEMOIR.

On the 23rd of January, 1898—on the first day of the week, and very early in the morning—at Windsor Hall, Fredericton, (near the Parish Church) Richard Simonds, one of the oldest Priests of the Diocese, passed away peacefully to the rest of Paradise.

Labouring all his life long under the disadvantage of a delicate constitution, he yet persevered, and did what he could, in that vocation to which he was convinced he was called of the Holy Ghost—"the office and work of a Priest in the Church of God."

Through the many years of his ministry, covering a period of more than half a century, he was engaged, as health and strength would permit, in the active duties of his sacred calling. This was his delight: to be doing his duty in the state of life to which God had called him—and his sphere of labour was always a country parish or mission. That he was able to do so much and was at work almost continuously, was due to the simplicity of his daily life, his abstemiousness, and his quiet manner and methodical habits.

Of late years when no longer equal to the re-

gular performance of all the duties of his office, it was always a pleasure and gratification still to do what he could, in assisting his brethren, or taking temporary duty for them; or in maintaining the work in vacant missions. He did not wish to be looked upon as "retired;" but as one able to do some work, and willing to undertake as much as he felt able to perform. And all his labours for God and His Church were given as a clergyman of the Diocese in which he received Holy Orders. Hence, and naturally, the last record of priestly services is that shortly before his death he undertook the charge of the Parish of Fredericton, to enable the Rector to take a much-needed rest and change. He officiated for the last time on Friday evening, Jan. 14th. Having taken cold, serious developments in a few days followed; and a little more than a week later, his work for the Church on earth having been brought to a close with that last service on the day commemorative of the death of our Saviour, "for us men and for our salvation;" he was summoned, on the day that speaks of resurrection, to a higher sphere, to the rest and peace, the joy and hope of Paradise. And so he departed this life trusting for salvation only in the Name of our Lord JESUS CHRIST; believing that through the grave and gate of death we pass onward looking for and assuredly expecting a joyful resurrection at the last day, and

perfect consummation and bliss in both body and soul in God's eternal and everlasting glory.

Mr. Simonds came of a family connected with the history of New Brunswick from its earliest records as a part of the British Possessions. He was the sixth son of Richard Simonds who for eighteen years sat as member for Northumberland County in the House of Assembly, and for a time was also Speaker of that body. Resigning this position in 1828, he filled the office of Treasurer of the Province until his death in 1836, at the early age of forty-seven. Hon. Richard Simonds was a younger son of James Simonds, a native of the Province of Massachusetts, who was chiefly instrumental in effecting a settlement at the mouth of the St John River, and developing the resources of the site and surroundings of the present City of St. John. Having been established there some twelve years, he was, in 1774, the first resident of the then County of Sunbury to take his seat in the legislative halls at Halifax; and he was still representing the County, when, ten years later, it was erected into the Province of New Brunswick. After a long career of varied activity and usefulness, he died at St. John in 1831, having reached the patriarchal age of ninety-six.

Richard, the grandson of the founder of the family in New Brunswick, was born at Douglas Town, on the Miramichi, on the first day of Janu-

ary, 1823. Before he was four years old he suffered the loss of his mother, and ten years later he was bereft of his father also. Under the tuition of Rev. William Elias Scovil, M. A., at Kingston Grammar School, his education proceeded till he was fitted for college. In 1839 he matriculated at King's College, Windsor, Nova Scotia; and in the following year obtained a Foundation Scholarship. Graduating B. A. in 1843, he proceeded to prepare for Holy Orders.

Arrived at the canonical age, he was admitted to the Diaconate, in 1846, in St. Ann's Church, Fredericton, by Bishop Medley; and on May 30th, 1847, in the same sanctuary, his Diocesan ordained him Priest. His first work was as Curate to the late Canon Harrison at St. Luke's Church, Portland; and in 1847 he began his life-work as a country parson.

In 1851, while Rector of the neighboring Parish of Westmorland, he was married, in Christ Church, Amherst, N. S. (by the Rector, Canon Townshend) to Mary Elizabeth, second daughter of Silas Hibbert Morse, Esq., of that place. The great bereavement and grief of his life came upon him twenty years later in the death of his beloved wife, at Maugerville, on the fourth of August, 1871. Ten children were born of this union, of whom three daughters and four sons survive—one of the latter in Holy Orders.

The Parishes and Missions which he served

with all diligence are alluded to in the article from *The Gleaner*, reproduced in this volume. Appreciative reference to the character of his work as a Parish Priest, and to his influence upon the people among whom he ministered will be found in the sermon by the Rev. Horace Earls Dibblee, M. A., which is also incorporated here.

A Life Member of the Diocesan Church Society, he was always liberal in his contributions in aid of the good work it accomplished in building up and extending the Church throughout the Diocese. Naturally of a generous and charitable disposition, no case of apparent need or want appealing to him, or coming to his knowledge, ever went unrelieved. And every act of charity or benevolence was done in a manner so thoroughly in accordance with the Saviour's rule, that none but "the Father who seeth in secret," knows, or can know, how much was thus done in the Name of CHRIST, and for His sake.

On Sunday, the 30th of May, 1897, he quietly observed the Jubilee of his ordination to the Priesthood, when his family presented him with a pectoral cross of gold which he received with evident pleasure, and always wore thereafter.

Preaching at the little Mission of Maisonneuve, Montreal, he said, "Fifty years ago to-day, I ventured to assume the position, and to undertake the responsibilities, of a Priest in the Church of Christ; having been ordained, on the 30th of

May, 1847, at Fredericton, New Brunswick, to the office of the Priesthood, by Bishop Medley, first Bishop of the Diocese of Fredericton, who presided over that Diocese with conspicuous ability for nearly fifty years, and died but a few years ago. To look back on a half century of clerical life, (as I do this day,) involves great searchings of heart; recalls many mercies, and yet forces upon the memory much that is painful, because, principally of omissions of duty, in the matter of reproving, rebuking, and exhorting, the most trying of all a clergyman's work. 'If thou, Lord, shouldst be extreme to mark what is done amiss,' (or left undone,) 'O Lord, who may abide it?' That good, some good may have been done, during those fifty years, I would indeed hope; and for God's many favors, and all the way which the Lord God hath led me, I am deeply grateful."

On the day of burial, the body, (habited in the vestments of his Sacred Order, and wearing on the breast the Jubilee Cross,) was taken to the Parish Church, where, while it rested before the Altar at which the aged servant of God had so long ago been made both Deacon and Priest, and so recently had exercised his priestly functions, the Bishop of the Diocese officiated at the Holy Eucharist; and the members of the family received together "the most comfortable Sacrament of the Body and Blood of Christ." The

burial office was said at St. John's Church, Parish of Burton, and the body committed to the ground, beside the resting-place of his wife's mortal remains, in the adjoining churchyard, Jan. 26th, 1898. The clergy officiating, both personal friends, were the Rev. H. E. Dibblee, Rector, and the Rev. H. F. E. Whalley, Sub-Dean of the Cathedral.

Having undertaken no work outside his chosen vocation, Mr. Simonds' literary productions consist wholly of sermons. Into these he put the best thought and work of more than forty years; and it is felt by his family that no better memorial of his life-work could be put forth than a selection from his sermons. Hence this volume—of which a limited edition is published, as it is intended for private circulation only. These sermons are considered his best remaining memorial. That they do not constitute his best incitement to holy living may be inferred from the following, among many tributes that have been paid to his character and work (written without the remotest thought of its ever appearing in print.) "Uncle Richard," wrote a nephew, (upon hearing of his death,) "was my ideal of a perfect man. In every thought and action he reminded me of the Master whom he served. His achievements will not be heralded forth to the world, and his name will not appear in history among the great men of his time.

But the good he has done, and the sacrifices he has made for Christ, will be recorded in the Book of Life; and there will be few entitled to rank with him in the life beyond the grave."

His thoughts dwelt constantly, certainly through all his later years, on "that new life where sin shall be no more." The words of Holy Scripture that were last heard to pass his lips were these:

"In Thy Presence is the fulness of joy: and at Thy Right Hand there is pleasure for evermore."

Realizing the goodness and bounty and love of God, his gratitude was unbounded. In this respect it can be confidently affirmed that he pleased God; for he offered to Him the best that through grace he was possessed of, and that which the Lord most desires:

"A humble thankful heart."

He always said with particular earnestness, and marked emphasis, the familiar and oft-recurring words, "We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory."

And so his last words on earth, often on his lips in later years, give a true indication of the meditation of his heart during his closing hours. These words were:

"GOD BE PRAISED."

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"Where Thy Saints in glory reign,
Free from sorrow, free from pain,
Pure from every guilty stain,
Bring us, Holy Jesu.

Where the captives find release,
Where all foes from troubling cease,
Where the weary rest in peace,
Bring us, Holy Jesu.

Where the pleasures never cloy,
Where in Angels' holy joy
Thy redeem'd their powers employ,
Bring us, Holy Jesu.

Where in wondrous light are shown
All Thy dealings with Thine own,
Who shall know as they are known,
Bring us, Holy Jesu.

Where, with loved ones gone before,
We may love Thee and adore
In Thy Presence evermore,
Bring us, Holy Jesu."

"HE BEING DEAD YET SPEAKETH."

*"Only a pile of sermons,
Dim with the dust of years,
But yet they once were watered
With loving thoughts and prayers.*

*Only the earnest pleadings
Of a faithful Parish Priest,
Yet they led some steps towards Heaven,
With faith and hope increased.*

*For truth is unchanging ever,
Though the preacher pass away,
And the voice of the dead yet speaketh
In living words to day.'*

CHRISTMAS.

*Preached at the Church of the Ascension, Studholm,
December 25th, 1865.*

"And the Word was made flesh, and dwelt among us."

—ST. JOHN i, 14.

These words, so few and simple, contain the inspired record of an event the most important and wonderful that words ever announced;—an event which, at the time it occurred, was the subject of angels' joy and praise, and which, through all ages since, has been sung by man in grateful strains. "Glory to God in the highest," sang that resplendent "multitude of the heavenly host," when, in the new-born infant of Bethlehem, lowly cradled among the beasts of the stall, they recognized the well-beloved Son of the Eternal Father, thus humiliated for man's salvation. And, blessed be God, they in whose behalf such wonderful things were done, and for whom the Son of the Most High became as one of themselves, they have not all been indifferent to such glorious, such precious truths; but have, let us hope, heartily, feelingly, joyfully, thankfully, joined in the loving angels' song of praise. Yearly, my

brethren, the Church raises the inspiring strain:

"Hark the herald angels sing,
Glory to the new-born King,
Peace on earth and mercy mild,
God and sinners reconciled."

And with the same breath thus calls upon the whole human race, for whose eternal salvation the Mighty God became the lowly, wailing infant, and took upon him, in its least dignified and most helpless condition, the likeness of men, and the form of a servant:

"Joyful all ye nations rise,
Join the triumph of the skies,
With th' angelic host proclaim
Christ is born in Bethlehem."

The Festival of Christmas has, from time immemorial, been kept by the wide-spread Christian Church with special manifestations of holy and reverent rejoicing. And faithful believers in every age seem to have felt that the most earnest efforts they could make for the expression of the joy and gratitude that filled their hearts, were all due, and more than due, to Him whose coming in the flesh was of such momentous importance to them, and to the whole family of man. And thus has come down to us the time-honored custom of commemorating the birth-day of the Divine Redeemer with special, appropriate and joyous services in the house of

God. A custom, surely, both pious and edifying. We generally mark in some special manner the various birthdays of the members of a family; and we all know that a day is observed throughout the whole British Empire as that upon which the good and beloved Sovereign to whom we owe willing and loving obedience, was born. Shall we then, pay less regard to the birthday of the King of kings and Lord of lords? Shall we not feel ourselves impelled, by every emotion of gratitude and love, to join with our Christian brethren in the glad services of this day; and to shew by our presence here in the house of prayer, and by our earnest, heart-felt participation in the devotions of the congregation, that we are each deeply interested in the wonderful event today commemorated, and that we esteem it a duty and a privilege to make use of such a favorable opportunity for quickening our devotional feelings, for encouraging and strengthening the earnest disciples of the Lord Jesus, and for adding our voice to the general ascription of "Glory to God in the highest," which this day resounds throughout the whole world.

It has long been the custom in our Church to make Christmas day a marked and notable day in the year, not only by the appropriate devotional exercises of which I have spoken, but also by a special decoration of the house of prayer. This also we regard as a good and commendable

custom; first as recognizing, (after the example of the inspired writers of the Old Testament,) the vocation of even the inanimate portion of the Creator's works to join in His praise. The Psalmist, you will remember, bursts forth with this glowing invocation, "Praise the Lord from the earth ye dragons and all deeps; fire and hail, snow and vapors; stormy wind fulfilling His word; mountains and all hills; fruitful trees and all cedars."—(Ps. 148.) And the evangelical Prophet, Isaiah, (55,—A chapter having very manifest reference to the glories and blessings of gospel times,) declares,—“Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.” And again, in Chapter 60, where the future abundant glory of God's Church is predicted, and the coming in of the Gentiles unmistakably alluded to; the Prophet, after having declared at the end of the preceding chapter—“the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob;” cries aloud, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.—And the Gentiles shall come to thy light, and

Kings to the brightness of thy rising;" adding, (in 13th verse) "The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box tree together, to beautify the place of My sanctuary; and I will make the place of My feet glorious." So that in reality, brethren, we are but fulfilling literally an inspired prophecy, when we decorate with the fir and the pine God's holy house, in token of special rejoicing for the Advent of the promised Redeemer. We bring "the trees of the wood to rejoice before the Lord." May these outward decorations in preparation for Christmas day be emblematic of our preparedness of heart to celebrate the Nativity of the Saviour, and to welcome His coming with gratitude and praise. Let these sprays and wreaths of evergreen foliage, unwithered by frost and cold, unchanged with the changing season, remind us of the fresh and living faith which should ever adorn the true believer's heart and beautify his life, and of that unchanging love which should never be suffered to languish or fade, even though all around should be ungenial and dreary, nor to become cold and lifeless with the barrenness and deadness of a careless, irreligious world. Let us endeavour, when our eyes rests upon these Christmas decorations, to stir up in our hearts a becoming earnestness and gratitude, assembled as we are to celebrate the Advent of the Saviour of sinners,—their Saviour

and ours,—for we alas! are one with the worst of sinners in our unworthiness and need. Let us ask of God feeling hearts, thankful souls, and tongues too, ready and glad to tell of the mighty, inestimable blessings, as at this time, poured forth, from the fountain of all love and mercy, upon a guilty, undeserving race.

"The Word was made flesh," says the Evangelist. Although this is a remarkable title for the blessed Saviour, and one not at all common in the New Testament, (being used only by St. John in his Gospel, and in one place in his first Epistle, where he says,—*"there are three that bear record in heaven, the Father, the Word, and the Holy Ghost."*) yet is it a most striking and very appropriate appellation for Him who "proceeded forth and came from God," and who by word of mouth "declared Him" to man. "In respect of His person," says Cruden, "Christ Jesus may very fitly be styled 'the Word,' He being 'the express image of the Father,' as our words are of our thoughts; secondly in respect of His office, because the Father made known His will to the Church in all ages by Him, as we declare our minds one to another by our words; and thirdly because the Messiah was called 'the Word' by the Jews. The Chaldee Paraphrasts, the most ancient Jewish writers extant, generally make use of the word 'Memra,' which signifies the Word, in those places where Moses puts the name Jehovah.

And it is generally thought that, under this term, the Paraphrasts would intimate the Son of God, the second Person of the Trinity.—They say that it was *Memra*, or 'the Word', which created the world, (just as St. John teaches in the first chapter of his gospel;) "that it was He that appeared to Moses on Mount Sinai; which gave him the Law; which spoke to him face to face; which brought Israel out of Egypt; which marched before the people; which wrought all those miracles recorded in the book of Exodus. It was the same Word that appeared to Abraham in the plains of Mamre; that was seen of Jacob at Bethel, to whom Jacob made his vow, and whom he acknowledged as God." It is at least a very remarkable circumstance that these ancient Jewish commentators, paraphrasing and explaining the books of the Old Testament, should have employed, in designating the Divine Being, the very term which St. John was inspired to apply to the blessed Redeemer, when he wrote concerning the pre-existence of Christ, and His exercise of Divine powers in the creation of "all things." The term was clearly selected by the Holy Spirit as suitable to be applied to Him who is one with the Father, yet proceeded from the Father, who was "in the beginning," who was "with God," and who "was God." Of Him the Evangelist writes,—"the Word was made flesh." He does not say, the Word assumed, or

took to Himself, a human body, as though the Divinity of Christ merely inspired, or for a time inhabited a certain human body, as the blessed Spirit visits, sanctifies, and dwells in man's body as in a temple; but, in terms which surely imply no less than a mysterious and perfect union of the Divine nature with the human,—a comingling, as it were, of both,—St. John declares that “the Word was made flesh.” So the Church, adhering as closely as may be to the letter and the spirit of the Divine revelation, teaches in her second article,—“The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took man's nature, in the womb of the blessed Virgin, of her substance; so that two whole and perfect natures, that is to say, the Godhead and manhood, were joined together in One Person, never to be divided, whereof is one Christ, very God and very man.”

And it may not be said, brethren, that this is a mere speculative view of a deep and mysterious subject, and not important to be accurately defined, or to be investigated and understood. We cannot, of course, with our present very limited mental powers, understand fully this high mystery; but we may firmly believe, and I think with edification and great profit, that our adorable Redeemer, being God, became man, “of a reasonable soul and human flesh subsisting;”

having deep sympathies with man; knowing man's infirmities and trials; feeling towards us as a brother; and possessing the power to stand between a just God and sinful man, and to reconcile the one to the Other. How much do such thoughts not only increase our wonder at so great condescension, and intensify our love and gratitude towards the blessed Son of God, our Savior and Sacrifice; but surely humanity itself must be felt to be greatly dignified and elevated by such a glorious and holy connection; and we shall esteem even our very flesh as precious and hallowed because Christ Jesus took part of the same. Oh, then, how can man degrade that body, in the counterpart of which the Saviour dwelt? What guilt, to make the various organs and members of our frame the instruments of sin, when the holy Son of God united with His eternal Godhead just such limbs and organs as ours, and became indeed, (if we may reverently so speak,) related to us,—one of the same family of man! Yet although He became truly, and in substance man, encumbered with the limited powers of the human body, and liable to its infirmities and wants, He differed from man, from all men that ever lived, in this, viz. that He was without sin. His human nature was so united with the Divine that, although He was tempted, He never yielded to the temptation; He conquered the tempter; He led captivity captive.

And as Adam was made originally sinless and pure, but forfeited these heavenly attributes by weakly and wickedly giving way to temptation, involving all his posterity in the same unhappy fate; so Christ Jesus, Who came to undo the work sin and satan had wrought in the human race, became truly and really man: and submitted to be tempted by the same evil one who so sadly succeeded in ruining the first of our race, that He might by the inherent goodness of the Divine nature resist and overcome all evil, and triumph for us in the selfsame contest in which our progenitor, Adam, failed so disastrously, and was overcome. Christ is called "the second Adam," for He became the Head of a new creation, i. e. of man regenerate, born again, and made a new creature in Him. "As in Adam," says the Apostle, "all die, even so in Christ shall all be made alive." Salvation is offered to all through Christ, the Savior and Redeemer; and all may escape the eternal punishment of sin, if they are found in Him, the Head, the first-fruits from the dead, the only sinless Son of man. "If a man abide not in Me," said the incarnate Son of God, "he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire and they are burned." When the Son of God became the Son of man, it was that the sons and daughters of men might be made children of God, and heirs, even with Christ

Himself, of a glorious heavenly inheritance. When "the Word was made flesh," flesh was joined and united indissolubly, and forever, to God. When Christ became man assurance was given that with God all things are possible; and so man may become as God, i. e. sinless and immortal. By eating of this tree of life,—*"the true vine,"* we shall live forever. Further, when *"the Word was made flesh,"* the Divine attributes and character were *chewn* to man in a form to be imitated by him; and Christ incarnate, full of grace and truth, loving, gentle, sinless, obedient and forgiving, exhibited humanity as it will be, redeemed and glorified. *"We know that when He shall appear, we shall be like Him."*

"The Word was made flesh, and dwelt among us." Great was the Savior's condescension when, for man's sake, He disrobed Himself of the glorious Majesty of the Godhead, and *"took upon Him the form of a servant, and was made in the likeness of men;"* almost an equally wonderful proof of His love was manifested when, in the form of sinful man, He deigned to dwell for a time among sinful men. Where all was ungenial and abhorrent to the holy and pure nature of the Savior; where sin had so fearfully marred the fairest work of God; where a world of rebellious creatures were running riot in all manner of sin and disobedience; where the eye that searcheth the hearts of men must have seen an endless suc-

cession of evil thoughts and deeds; and where the ear of a sojourner, human or Divine, must have been assailed on every hand with wicked, unclean and blasphemous words; THERE would be no place for even the shortest stay of One like to the Son of God. Yet it is an undeniable fact, that He did sojourn for a time in such a place; He dwelt or tabernacled among us. He came not to stay in visible form forever in this world. His mission was to proclaim salvation to a lost race; to work out that salvation in the way Divine Wisdom ordained, viz.: by the sacrifice of Himself; and to shew men, by a visible and intelligible example, how man may resemble God, though outwardly in form and feature like other men. A few years were sufficient to accomplish this; for it seems to have been the Divine purpose that but one generation of men should see the incarnate God visibly present with them; and that to all succeeding generations the inspired record of what then took place should be a sufficient foundation for belief and action. And, as a compensation to us, and to all who only READ the wonderful history of our Lord's incarnation, and brief sojourn among men; and who are apt to feel that it would have been an inexpressible privilege had we too been favored with His visible presence, with His oral teaching, and with a sight of His stupendous miracles; we are assured that a special blessing attends the exercise of

faith, or belief in all that God's word reveals. "Because thou hast seen Me, thou hast believed," said the Savior to an incredulous disciple; adding,—*"Blessed are they that have not seen, and yet have believed."* By firmly and undoubtingly receiving as indisputable and inspired "the record that God gave of His Son," we may secure the blessing thus pronounced by Him, Whose word cannot fail nor go out of His mouth to return void or inoperative. We, brethren, can through faith realize all that is narrated in the holy Scriptures; and we can rest upon that which is told us concerning our Lord Jesus Christ, just as though we had seen with our eyes that blessed presence, and had heard the tones of His voice, Who no doubt, in intonation, as well as in matter "spake as never man spake."

Our Lord is said by St. John to have "tabernacled" among men. And we know how transient was His stay, how very brief His sojourn in this world. He came to earth for a very short time, that He might take us to Himself forever. And as His life upon earth was by the inspired writer spoken of as a mere tabernacling, or sojourning in a tent,—an abode sufficient for the purpose, yet not a fixture like a solid structure of wood or stone,—a tent easily and quickly removable; so we also are, in scripture, said to dwell in a similar temporary abode. "We know" says the Apostle, "that if our earthly

house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Yet the Savior's human body was not, strictly speaking, a temporary dwelling; for although, like a tent, it was soon taken down, and laid aside; yet speedily also was it set up again, occupied once more by its glorious tenant, and removed to a distant country; so neither are our bodies only temporary, though at present mere earthly tenements, ready to be broken up and removed from sight at any moment, and certainly in all cases after a brief interval; for the Divine word assures that, at the call of the Creator and Judge of mankind, "all men shall rise again with their bodies;" and St. Paul plainly says that "this corruptible must put on incorruption," and the body is the only corruptible part of man. And "as Jesus died and rose again, even so them also that sleep in Jesus will God bring with Him." When the blessed Son of God became the infant of Bethlehem, and united Himself so intimately and truly with flesh,—human flesh; and when He carried that human body with Him into heaven, as part of Himself; a way was devised for flesh and blood, which of themselves were utterly unfit to inherit the kingdom of God, "to enter into the holies by the blood of Jesus, by a new and living way, which he hath consecrated for us through the veil, that is to say, His

flesh." And as He became like us in body, we, who shall be redeemed through this His wondrous incarnation, will hereafter be made like Him. "We know that when He shall appear we shall be like Him, for we shall see Him as He is;" we in our glorified bodies, He in that risen and ascended human form which to-day He took.

THE TRANSFIGURATION.

St. Paul's Church, Burton, March 9th, 1873.

"And after six days Jesus taketh with Him Peter and James and John, and leadeth them up into a high mountain apart by themselves; and he was transfigured before them."

—S. MARK ix, 2.

The second lesson this morning brings before us that very remarkable occurrence in the earthly life of our Divine Redeemer, namely, His transfiguration. In itself it would seem worthy of our best attention, and of very earnest and reverential study. And the fact that three of the Evangelists have given a detailed narrative of the event, that the fourth (S. John) has evidently alluded to it in the first chapter of his Gospel, and that S. Peter has, in at least two places in his Epistles, referred to it, is sufficient proof of its importance, and of the interest which it should have for all the followers of Jesus. So marked an event in the life of Him whom we adore as our Lord and our God, might well have been commemorated by a special public service; but, inasmuch as none such is found in our book of Common Prayer, we may content ourselves

with such reverent meditations upon it, as, with God's help and blessing, may occur to our minds to-day.

Six days before this wonderful manifestation of His glory, the Savior had declared to His disciples and the assembled people,—“Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the Kingdom of God come with power.” And, as we do not meet, in the inspired word, with any other event that would seem to us to be a satisfactory fulfilment of this prophetic saying, we may assume, with commentators generally, that the words were fulfilled when the Lord was seen in glory upon “the holy mount.” And, if this be a correct view to take, we may notice how evidently the Lord's words invest this occurrence with very high importance,—“the Kingdom of God come with power!” S. John writes (probably, as we have said, of this event) “we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth.” No wonder, then, that at the time when this heavenly scene took place, Peter “wist not what to say, for he was sore afraid,” and that all three disciples feared as they entered into the “bright cloud” that began to envelop them! Many years after, S. Peter (1 Ep. v., 1), writes of himself as “a partaker of the glory that shall be revealed.” And what glory is that but the exceed-

ing brightness of heaven, which, when the Savior shall appear the second time, will be manifested to all, and into which His redeemed people shall then be admitted, to dwell in light forevermore? The Apostle had been made already "a partaker" of that glory, if but for a brief space only, when the incarnate Savior was transfigured, and His human body shone with wondrous lustre. So that here was a foresight of, at least, the brightness of our heavenly home; of its perfect happiness the Apostle could not yet be a partaker, while still in the flesh. So true is that word of inspiration,—“eye hath not seen, nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love Him.” A glimpse of the unspeakable glory of God was granted of old time to Moses; Elisha saw the chariot of fire in which Elijah was translated from earth to heaven; and S. Stephen, in his dying moments saw heaven opened, and “Jesus standing on the right hand of God.” And even to the zealous persecutor, Saul, was sent a blinding “light from heaven, above the brightness of the sun,” when the voice of Jesus was about to speak to him. So that from such revelations our minds may form some conception of the glory that surrounds God’s throne, and of which, through His great mercy and Christ’s merits, we may yet be partakers. “An exceeding and eternal weight of glory,” an Apostle calls it. And

with this knowledge of the future we must rest content; yea, in hope of attaining to this glory, and to all the enrapturing felicities which we are certain will be found in God's immediate presence, and in all the many mansions above, we may, and should, rejoice with joy unspeakable, even now, and with gratitude and love intense and unceasing.

When the incarnate Savior was transfigured, and His Divine glory began to shine through the tabernacle of flesh, a mighty change must have passed over Him. S. Luke states that "the fashion of His countenance was altered, and His raiment was white and glistering;" and S. Matthew,—*"His face did shine as the sun, and His raiment was white as the light;"* and S. Mark,—*"His raiment became shining, exceeding white as snow; so as no fuller on earth can white them."* For a brief space of time heavenly glory was seen again on earth. Never since the giving of the Law, probably, when, on the summit of Mount Sinai, Jehovah permitted some portion of His majesty and power to be manifested in the sight and hearing of men, was such a glorious, yet awful scene witnessed. THEN, that Law was promulgated from heaven, which was to try men's souls and to prove to the whole race how hopeless was the prospect of attaining heaven by a perfect observance of its requirements, that law which, as the Apostle writes, "was our school-

master to bring us to Christ." Now, the Great Lawgiver Himself was come down to earth, and, upon another mountain, displayed to a chosen few some portion of His inherent glory. To their eyes such a sight was presented as would convince them that, in the person of Jesus, "God was indeed manifest in the flesh;" even as, to their minds had already been presented in His character and whole life such wonderful indications of His Divine origin. On "the holy mount" the Savior's face "did shine as the sun," and his clothing became of a wonderfully pure and dazzling whiteness. And we learn, from other portions of the inspired word, that in heaven such, or similar, will be the external appearance of the same Divine Being, and even of those who having followed His footsteps here, shall be permitted to follow on into the heavenly mansions. "In the midst of the seven candlesticks," writes S. John the Divine (Rev. i, 13), I saw "one like unto the Son of Man clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire and His countenance was as the sun shineth in his strength." And, of Christ's redeemed, the prophet Daniel declares,—"they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

So also the twenty four elders, whom S. John saw nearest in place to God Himself, (for they sat round about the throne,) were "clothed in white raiment." And, concerning the future glory of the few in Sardis who, while on earth had led pure lives, for they had not defiled their garments, the ascended Savior declares,—“they shall walk with Me in white; for they are worthy.” And again,—“He that overcometh, the same shall be clothed in white raiment.” And the great multitude of the redeemed are revealed to S. John as “clothed with white robes, and having palms in their hands.” So that, as Jesus appeared on the Mount of Transfiguration, such, doubtless, will He appear hereafter in heaven itself; and such, or of similar glorious appearance, will be His faithful servants. “Then shall the righteous shine forth as the sun in the kingdom of their Father.” On “the holy mount,” then, was presented a heavenly scene; and upon this scene the favored three were permitted to look. And, as though to make the resemblance more complete, and “as it shall be hereafter,” two of the blessed inhabitants of heaven, not angels but glorified men, stood with the Savior, and talked with Him. These were Moses, and Elias, or Elijah.

Elijah, as you know, was one of the selected two of all Adam’s posterity who never saw death; and so he came down to the Mount of Transfig-

uration in the same body which had nine hundred years before been caught up to heaven in the fiery chariot. Moses had indeed died ; but it is remarkable that no human being was present at his death, no human eye saw the end of that favored life, no human hands buried the body of God's blessed servant. The inspired word simply states,—“ So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab ;—but no man knoweth of his sepulchre unto this day.” From the circumstance mentioned by S. Jude, of Michael the archangel contending with the devil about the body of Moses, it has been conjectured that his body was not subject to dissolution and decay, as the bodies of other men. And it would seem, from the probability that the Apostles on the Mount of Transfiguration saw and recognized Moses as well as Elijah, that the former must also have appeared in bodily shape and form. And if they did so recognize these ancient saints, long departed from this world, are we to infer that hereafter, God's Almighty power will enable us to recognize not only those of our departed friends and relatives who shall be among the redeemed, but also His saints and servants whom we have never seen, but whose names and holy lives have been made so well known to us by the record of them in the Divine word ? And al-

though the persons of God's faithful people in the heavenly world will be wonderfully changed and glorified, yet will they retain the old identity; for it appears from S. Luke's narrative, that Moses and Elijah, whom we suppose the Apostles knew were present in glorified bodies, also "appeared in glory." They were made partakers of the glory that shone forth from the person of the Savior,—that glory "which shall be revealed." It is also stated that they "talked with Jesus." And may not this foreshadow to some extent the nature of the heavenly life? And will it not help to invest with more of a real and natural character, so to speak, that blessed spiritual state, of which we are apt to think in a very misty and vague fashion? In their changed bodies, and with the brightness of heaven surrounding them, Moses and Elijah stood with Jesus, and entered into conversation with Him. That there would be manifested, in their words and demeanour, all of the reverence and adoration due from the creature, though glorified, to the Creator and Redeemer, we readily imagine. And so, doubtless, it will be in the heavenly state. Christ's people will be admitted to wondrous privileges; they shall see His face; they shall be near Him; and surely He will address loving words to them, and they will be permitted to speak with Him. After He shall have spoken to them individually those glorious

words,—“Enter thou into the joy of thy Lord,” He will scarcely retire apart and surround Himself with unapproachable glory and brightness. Having given His life for His people, having redeemed them unto God by His blood, He will make them “kings and priests unto God and His Father,” and “they shall reign with Him forever and ever.”

We notice, with wonder, that the Divine word even tells us what the subject was, concerning which Moses and Elias talked with Jesus, upon the holy mount. “They spake of His decease which He should accomplish at Jerusalem”—a subject worthy indeed of the tongues of glorified men, or angels! The death of the incarnate God, the death of the Lord of life; the suffering of the consequence of sin by Him “who did no sin!” A death and a sacrifice, of which Moses and Elias knew full well the value. Already had they tasted of the infinite blessedness of redemption. Long removed from the presence and from the tempting power of sin, they could appreciate, as we can scarcely yet do, the mighty deliverance wrought out for the sons of men, by Him who has bound the “strong man armed,” has led captivity captive, and has rescued forever His faithful followers from all evil desires and from all evil influences. We, who are still in the flesh, can rejoice and be thankful that this glorious work has been done; it yet remains for

us to experience the blessedness of the sinless, unttempted state. We try to imagine in our minds what that life will be. We gather from the inspired word all that it has pleased Divine wisdom and goodness to reveal to man about the heavenly state. We know what infinite love would desire to do for those who value the Savior's work; and we know what unbounded power is able to do. There is no degree of happiness to which redeemed man may not be admitted. And when Moses and Elias talked with Jesus respecting His approaching death at Jerusalem, would there not be, in their words and looks, such love and gratitude as only holy, redeemed and glorified saints can manifest; when He talked with them, upon such a subject,—knowing, as He did, all that was involved in the work of human redemption,—the fearful suffering preceding and attending the great sacrifice,—the mysterious contest with the powers of evil, the hiding even of the Father's face from the beloved Son;—what condescension must He have manifested, what unspeakable love, what calm and unshaken decision! "Lo, I come, to do Thy will, O God." In the midst of the glories of the transfiguration scene, Jesus did not hide from Himself the humiliation of His cross and passion. On earth He was most truly "a man of sorrows"; and while He was bearing the sin of the world, the pressure of its burden was al-

ways upon Him. From "the holy mount," Calvary was visible, to the prescient mind of the Divine Redeemer.

Of what vast importance must that sad scene of humiliation and agony have been, when the Lord Jesus closed, as it were, His eyes upon the heavenly splendor of His transfiguration, that He might contemplate, with His chosen servants, the closing scene of gloom and thick darkness! Did He then, as He talked with them, point out to the leader and lawgiver of Israel how, in His approaching sufferings and death, would be fulfilled the ancient types and shadows with which the rights and ordinances of the old dispensation abounded; how the blood-shedding involved in the whole sacrificial system of the Jewish Church did but point forward to the precious blood to be shed upon the Cross, and how the virtue of the offerings for atonement was all derived from the One Great Sacrifice of the sinless Lamb of God? And did He speak to the Holy Prophet by His side of the same great truths, hidden beneath mystical words in the prophetic declarations of old time? And did He show how that the Law and the Prophets, of which Moses and Elias were such fit representatives, being thus fulfilled in Him, were nevertheless not destroyed? "Think not," He had before said to the people, as He spake to them from the mount, "that I am come to destroy the Law or the Prophets; I am not come to

destroy, but to fulfil." Ah! we know not what was said on "the holy mount"; only that Jesus condescended to speak with His glorified servants about His approaching death. Let us too, dear brethren, at this solemn season when the Church is preparing us for a suitable remembrance of the sufferings and death of her Lord, think and speak often of His decease, long since accomplished at Jerusalem. That which Moses and Elias were enabled to look forward to in prospect, we can look back upon through the vista of many centuries. And we can now rejoice that all has been done needful for the redemption of mankind. Not again will the Lord of life endure the agonies of Gethsemane, the humiliations of Pilate's judgment hall, or the death-throes of Calvary. All this is finished. And He who upon the holy mount manifested forth His outward glory before its dreadful eclipse at Jerusalem, will never again suffer humiliation and shame here; but, when mankind shall again behold Him in visible presence, it will be with all the accompaniments of heavenly majesty and glory. Then shall the kingdom of God come with power; then shall they see the Son of Man coming in His kingdom with great power and glory. With all that we can imagine of the glory that shone forth upon the mount of transfiguration, and of that which ever surrounds the throne of God and of the Lamb in heaven, how infinitely short of the

reality must our feeble conceptions be! And yet, thinking of these heavenly things, and then, looking back upon the fearful scenes of humiliation and suffering through which the blessed Redeemer, at the close of His earthly life, passed, we acquire a more vivid idea of His wondrous condescension and love; and let us hope that we acquire also a deeper feeling of gratitude, and make more earnest resolves to live purely and faithfully for Him who, for our sakes, thus humbled Himself. "Being in the form of God," and it being no robbery or usurpation in Him to make Himself equal with God, He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. And, being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross."

Oh! my Savior, from what a height didst Thou stoop, that Thou mightest snatch me as a brand from the burning! Let me this day, commemorate Thy precious blood-shedding with all the love and fervor of a soul lost but redeemed by Thy humiliation and by Thine atoning Sacrifice.

ALL SAINTS.

St. John's Church, Oromocto, Nov. 1st, 1874.

"What are these which are arrayed in white robes, and whence came they?"—Rev. vii, 13.

"Glorious things are spoken of thee, thou City of God." Full of beauty and brightness will be the eternal dwelling place of the saints,—the New Jerusalem;—Its gates of pearl; its golden sea; its glassy sea! And what manner of people will inhabit there? Angels, it is said, and saints; holy ones, that is, once frail and suffering, tempted, resisting, now as the angels, "equal unto the angels," pure and holy, robed outwardly in shining garments, and in heart pure and spotless as the dazzling surplices of fine linen in which they will be invested. "I beheld," writes S. John the Divine, concerning one of the wonderful visions of things in heaven granted to him, "and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms in their hands." And one of the twenty-four presbyters, who stood near the throne of

God, wishing to inform the entranced Apostle concerning things, he, no doubt, greatly desired to understand, but of which, in the exceeding glory and awfulness of the scene he could not find words to ask, said to him,—“What are these which are arrayed in white robes? And whence came they?” And then explained to him,—“these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” Sinners, then, these shining ones had once been; else would they have had no need to wash their robes, and to make them pure and white in the atoning blood. Sinners once; glorified saints now. Sinners, who yet had learned to hate sin; and, for the love of their Lord, had come to love goodness, righteousness, and truth. Sinners, who had struggled earnestly against the evil within them; and had watched unto prayer against temptation without. Sinners, who, learning of the infinite love of God in Christ Jesus, had cast themselves upon His mercy; accepted in profoundest thankfulness His offers of pardon and glorious reward; had clung lovingly and earnestly to the Savior in life, and in death had slept sweetly in Him. Such, my brethren, were, on earth, all the faithful servants of God. They were not too great and holy, too noble by nature and pure, to feel, in common with their race, the sad weaknesses of humanity, the miserable tendency to

evil which cleaves to us all ; they had to watch and pray, to resist, strive, and overcome ; and at last reached the blessed home, and their glorious destiny only through such trials as these, and through the merits and infinite holiness of the Lord their Redeemer. Let us know of a surety, and for our encouragement, that of just such earnest-minded, but yet frail and fallible mortals, is composed " the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of martyrs, and the holy Church throughout all the world." Each and all had their day of difficulty and doubt, of discouraging infirmity, of conscious and humiliating unworthiness, of painful struggle, of crowning victory. " These are they which came out of great tribulation." Some had to endure persecution for the Cross of Christ, insult, torture, extreme bodily suffering ; others, and these no doubt a very great number, had calmly faced ridicule and the cutting sneer of the scorner, without swerving in the least from the strict line of duty and fidelity to God ; others again had remained faithful, though grievously tried by the suffering of a life-time of disease and pain, and many bearing submissively and even cheerfully the wretchedness of abject poverty and destitution. They were saints and holy ones, because none of these things moved them from their steadfast faith in God ; they were saved, and gloriously rewarded,

because they held fast firmly to the love of Christ and to the Cross of their salvation ; because they endured to the end "as seeing Him who is invisible," and believing in Him who gave His life a sacrifice for sin.

"These are they who have contended
For their Savior's honor long,
Wrestling on till life was ended,
Following not the sinful throng;
These who well the fight sustained,
Triumph by the Lamb have gained."

Not greater once were these glorified saints, than the humblest of Christ's servants now. Abel, Enoch, Noah, Abraham, Moses and Daniel are indeed great names ; and so, in later times, are Stephen, Paul, Nathaniel, John ; but yet even these were men of like passions with ourselves, and felt the discomforts of life which we feel, cold, hunger, sickness, restless nights, weary days : the provoking of unfriendly neighbors, of bad servants, of unruly children ; petty cares and worries, and the thousand nameless littlenesses which seem to be inseparable from the human organization, and from the earthly lot. Of these trials no mention is made in the inspired word ; and so we are apt to fancy that these holy men were, in some way, exempt from much that depresses our higher aspirations, and that continually brings us down to the common level of poor frail, erring, fretful humanity ; and that it was

easy for them to be great and dignified, calm under provocation, serenely superior to all ordinary temptation. But this could not have been the case; the holy word tells us no such thing. Without a doubt they were much like ourselves in their human weaknesses, temptations and trials; only steadfast and faithful, earnest in prayer, in striving against sin, in watching, self-denial and real trust in God. Surely the record of some sad failings, among many virtues, in these good men, teach us this. Noah, Abraham, Jacob, Aaron, Moses, Elijah, were at times overcome by lingering human infirmity. David sinned most grievously; so that, after, his whole life was overclouded, and his earthly happiness sadly marred, gone. "My sin" he writes, "is ever before me." Deep and earnest was his penitence, so that he obtained mercy. And, if Peter could be so completely overcome by unworthy fear as to deny his Lord, if all the Incarnate Savior's loved and chosen friends could forsake Him, in His hour of sorest need, and fly and hide themselves; then is it most certain that none of those whose praise is in the holy Scriptures, and whose names are now written in the Book of Life were so constituted by nature as to be above and beyond the reach and influence of the sins and detested weaknesses which cling to us today. No doubt much of the "great tribulation," through which the glorified saints seen by S. John had passed,

and out of which they had come triumphant, was just tribulation of this sort, which tried the purity, truthfulness, patience, loving-kindness, honesty of their hearts; and out of which they had come not without great struggles against nature, much self-sacrifice, frequent repression of a self-asserting will, the exercise of a hardly-learned meekness and humility, and of a lowly and reverent obedience to all the commands of their God. And besides, the great and notable saints are not the only ones who shall inherit the kingdom of heaven, and stand arrayed in those brilliant white robes near God's throne. A very few lines would contain the names of all the holy men and women, whom, through the Scriptures, we know by name. But S. John the Divine tells us of the one hundred and forty-four thousand of the children of Israel upon whose fair foreheads the blessed angels affixed the seal of God. And these could not have been all of Abraham's children who attained, or shall attain, to the heavenly glory; a definite number is here no doubt put for an indefinite. In addition also to the saved and redeemed Israelites, S. John saw, in vision, "a great multitude which no man could number," standing before the throne and before the Lamb, and these, he expressly tells us, were people "of all nations and kindreds and tongues." Of this countless throng of saints, how many must have passed through life with-

out achieving any distinction as holy and devoted servants of God ! None would, indeed, aim at that distinction, so as to be seen and admired of men. Myriads, no doubt, had spent their earthly years in entire obscurity, quite unknown beyond the very narrowest circle ; and seeming, in fact, to the thoughtless world to be poor, ignoble creatures. Many crippled by disease, bowed together by painful bodily infirmity ; many more struggling with a hopeless, lifelong poverty, and whose rags and squalor would excite only aversion, and perhaps disgust, in the better fed, washed, and clad. Upon these, because they were "poor in spirit," "mourners" for sin and for thoughtless sinners, "meek," "hungering and thirsting after righteousness," "merciful," "pure in heart," "peacemakers," "persecuted for righteousness sake," unshaken in their faith by scornful reproach, and bearing calmly the calumny and hard names heaped upon them for their devoted love to the Crucified ;—upon these the eye of God had rested in love, approbation, and infinite compassion ; and for them were the white robes prepared, and a place in the jubilant choir above. And surely we, with the teaching of our Divine Lord before us, should learn to divest our minds of the false impressions the natural eye is apt to impart, and to discern beneath the homeliest exterior, and the commonest garb, the true and lowly and consistent member of Christ.

To discern, yea, to greatly respect, and sincerely to love. Members they are, with us, of the One Body, they are the cherished "little ones" of Christ. And these unnoticed faithful ones will occupy, at God's right hand, as good a place as the most learned, wealthy, cultivated Christian. We should not, therefore, connect in our minds the great body of "all saints" with those only who have, by their widely-known piety, charity, faith and good works, been famous, in their day, as noble followers of Christ. These we may, indeed, greatly reverence and esteem; and we may, and should, emulate their zeal and their love for Christ, and for souls. But when we repeat, "I believe in the Holy Catholic Church, and in the communion of saints," let us remember that these are composed mainly of the unknown poor, of the meek and lowly, but faithful disciples. And let us bless God, too, for this, and adore our dear Lord with a fresh and unselfish thankfulness, because he has, in His boundless compassion and condescension, provided a most blessed and satisfying compensation for all the evils and privations His people may suffer here on earth. And let not the meek and humble soul, which feels the poverty of its goodness, and finds it so hard to rise superior to the daily worries and the carking cares, and the little jealousies and paltry tempers of our poor humanity, and of depressing and unfavorable

surroundings, be discouraged in its efforts to be holy and good, to be like God, and near Christ. Do all things well, as in God's sight, all little duties, all unwelcome, repulsive duties; curb the irritable temper; bear the frequent provocation, the lowly estate, the trying poverty; remembering how Christ your Lord, and the Son of the Most High God, bore all these before you, and for you, and how He left us an example that we should follow His steps. When the poor bears his poverty with a submissive spirit, the aged man his infirmities, the broken-hearted mourner his or her sore bereavement; and when all take uncomplainingly their lot as so ordered by a loving Father in heaven, and ordered so that spiritual good may surely flow from temporal evil, then are these, in the best and highest sense, servants and saints of God. And although men may never think of canonizing such, or reckoning them among the blessed company of "all saints"; yet with God their names are had in remembrance; and the white robe, and the palm-branch, and the glorious heavenly song of praise are for them.

"I had sat me down," writes the late Bishop Wilberforce in a beautiful Christian lyric,

"Upon a high hillside, to see day break,
And think upon All Saints. I know not now
Whether I slept—but so it seemed to me,
My tranced senses sunk o'erpowered before

The glorious presence of an Holy One,
 A Watcher from on high, who thus to me,
 Reading my thoughts, spake graciously ;—Thou wouldst
 Behold this goodly army of " All Saints,"
 And scan their noble bearing; watch awhile
 With eye intent, and I will pass before thee
 The sight for which thou cravest. Fixed I sat,
 With earnest gaze upon the glowing sky,
 Where, (as I deemed), with all its glory wreathed,
 The pageant I should see of passing hosts
 Bright with celestial radiance. Nought I saw;
 Only with tottering steps, before mine eyes,
 A meek old man moved by, who feebly helped
 The utter weariness of aged feet
 With a poor staff. And then on that hillside
 A woman passed, belike a new-made widow,
 With her deep weeds,—and on her sunken cheek
 Sat the pale hue of nights unrestful, spent
 In heart-sick watching by some bed of pain;
 Yet on her brow, which the sun's rays now lighted,
 Methought there dwelt a glow, brighter than his,
 Of peace and holy calm. And so she passed.
 Nor saw I more,—save that a little child,
 Of brightest childlike gentleness, passed by,
 Lipping his morning song of infant praise
 With a half inward melody; as though
 He were too happy for this creeping Earth.
 Yet I sat watching; till upon my ear
 Broke that same heavenly voice,—“ What wouldst thou more?
 Or why this empty gaze? Already thou,
 In those that passed thee by, hast seen “ ALL SAINTS.”

The Church has thought good to bring before
 her members the subject we have been con-
 sidering today, by appointing, in its place, the
 festival of All Saints. Her object evidently
 is, not so much to magnify the faithful de-

parted, much less to approach them with any sort of religious worship, or to invoke their aid, or their intercession before the throne of God; but rather, to stimulate our flagging zeal by leading us to reflect upon their faithfulness and devotedness; to prove to the tempted how completely victorious some of our race have been in the great spiritual contest; and to nerve the hardly-pressed disciple, and him who is ready to despond, and to give up all for lost because of the sad weakness of the flesh, and the hardness of the way. The Collect plainly shows us this, in which we are taught to pray,—“Grant us grace so to follow Thy blessed saints in all virtuous and godly living, that we may come to those unspeakable joys, which Thou hast prepared for those that unfeignedly love Thee.” And, as Divine Wisdom has certainly ordered that a record of the lives of many saints should be preserved in the inspired word, in addition to the bare revelation of God’s will, and of the great plan of human redemption, which we might have supposed to be sufficient, it is evidently allowable for us, and may be most edifying and profitable, to study carefully those lives; to imitate the devotion of the holiest saints; and to watch sleeplessly against the sins and failings into which some of the people of God unhappily fell. “Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight,

and the sin that doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus, the Author and Finisher of our faith."

"The souls of the righteous are in the hand of God, and there shall no torment touch them."

and let us
fore us;
isher of

God, and

CONFIRMATION.

Trinity Church, Dorchester, May 4th, 1879.

"I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He, the Spirit of truth is come, He will guide you into all truth."—S. JOHN xvi, 12-13.

From this saying of our blessed Lord it would appear that, notwithstanding all the teaching He had, during the few years of His stay with them, given to His disciples, in addition rather I should say, to that teaching, there remained other subjects, connected with the Christian faith, upon which they had not been fully instructed; and which, no doubt, it was more expedient to bring before them later on in their Christian experience, and when they should be in a position to make practical use of this additional teaching. Many things that related to the organizing of the little band of believers into the nucleus of the great Christian Church, (which evidently was left to the Apostles to do,) may have been included in the list of new truths yet to be revealed, or made clear to their minds. When, therefore, we meet, in reading the subsequent writings of the Apostles, with a rite there called

"the laying on of hands;" and when we find, as recorded in the Acts of the Apostles, that such a rite, or ceremony was used by them, as leaders, guides, and teachers of the infant Church, we do not hesitate to believe that this rite was Divinely given, was, in fact, enjoined as a part of the new ceremonial polity. And when, in our day, the Christian minister receives from the Bishop, or ruling elder of the Church, or successor in office to the Apostles, a notice of his intention to hold a Confirmation in his Parish, the subject is, at once, brought prominently before himself, and the people to whom he ministers. And since it unfortunately happens that we are surrounded on all hands by professing Christians, by organized Christian bodies, who make no account of Confirmation, and have allowed it to drop entirely out of sight and use, it seems necessary that, at the outset, enquiry should be made into the origin of this rite, and as to whether it is really binding upon all Christian people. If it can be shewn that such a rite or ceremony is not only not contrary to holy Scripture, but plainly in accordance with it; and was used also, in the very purest age of the Christian Church; and used by inspired men, who had seen the Lord Jesus, and received from Him the promise of the Divine, guiding, teaching Spirit; then it is to be hoped that not only will the confidence of our own people in the orthodoxy of the Church of

England be further strengthened and confirmed, but that also serious thoughts upon the subject may be aroused in the minds of those Christians who differ from us, and who unhappily form separate Christian assemblies, holding no communion with the old historic Church, and differing from her in this particular, as in others of more or less importance.

The blessed Savior, while visibly present with His disciples, clearly appointed two ordinances, or sacraments, of a ritual, or ceremonial character, to be used by His people generally, and presumably for all time. These are Baptism, and the Holy Supper. Of these, because evidently of the Lord's own ordaining, there was never any doubt among Christians. Although, even as regards these, (so strange are the forms religious individualism will take,) a small body of believers, in comparatively modern times, have maintained that the outward administration was not necessary, the Christian religion being entirely and exclusively spiritual. Concerning such believers, it is not uncharitable to say, that they appear to assume to themselves a wisdom above that of the Great Author of Christianity Himself, and to undertake to teach the world a more excellent way. It may be admitted that, in regard to this peculiar system of the Quakers, (so called), there is something that attracts certain deeply devotional minds, as well as satisfies those

who shrink from an open ceremonial confession of their belief in Christianity. But, on the other hand, there is this crushing, annihilating objection, that it is plainly contrary to our Lord's own teaching, and to the system of worship He ordained for His Church. This is enough forever to condemn the unbelief; and we need no further objection, we do not for a moment look for any other argument, or think any other necessary.

Then with regard to the outward ceremony of Confirmation, it may be asked upon what authority it rests. I have already intimated that it rests upon the authority of holy Scripture, and upon the ancient, and as far as can be learned, the continuous practice of the Christian Church, from the Apostles' days down to our own. The important point, however, to make clear, is, that Confirmation rests upon the authority of holy Scripture. This is the highest of all authority, the only infallible authority, in fact; the great final Court of Appeal for Christians.

Now, in looking into the inspired history of the infant Christian Church, as that Church was organized and managed by Apostles, we find that a rite or ceremony was in use differing from Baptism, and coming after it, of which the outward sign was laying on of the hands of the Apostles. Baptism, of course, was not omitted or superseded, in the case of any of the converts to Christianity. That was evidently the first

ordinance, administered to all upon their conversion from Judaism or heathenism to Christianity, and also to the households of these converts. In Acts viii we read of Philip's successful mission to the people of Samaria; and that "when they believed Philip preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized, both men and women." We do not read that Philip administered any other rite to these baptized people. But we do read that "when the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down prayed for them, that they might receive the Holy Ghost; (for as yet He was fallen upon none of them, only they were baptized in the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost." Here, then, is the first notice given in holy Scripture of the rite of laying on of hands. Evidently it was an understood thing among the Apostles that such a rite was to be administered in the Church, and to be administered to those who had been baptized. It was not administered by Philip, whose earnest preaching of the Gospel had brought these people to believe in Christ, and to receive baptism, probably at Philip's hands. Apostles were expressly delegated from the body of the twelve, to go down from Jerusalem to

Samaria; what for? Not so much to convert the people and to baptize, for that had been already done, but to lay hands upon the baptized. Philip, you will remember, was a Deacon in the Church, one of the seven chosen by the multitude of the disciples, at the wish and suggestion of the Apostles, and set apart by a solemn ordination, (which the Apostles administered,) to distribute the alms of the Church, and, (as appears from the practice of S. Philip,) also to preach and baptize. Why the Deacons did not administer the right of laying on of hands we are not told. It appears, however, as if it was not one of their functions, having been entrusted to Apostles only. Now, we would naturally be inclined to think that baptizing was the higher and more important function of the two; for it is a sacrament ordained by Christ Himself, and apparently the door of admission, ceremonially, into the Christian Church. Whereas there is no record in the Gospel history that the "laying on of hands" was appointed by the Savior Himself. Of course it is not to be supposed that such a right was appointed by the Apostles of their own mere motion, or because of their idea of the fitness of things, or without the express sanction of the Divine Head of the Church. This may have been one of those things to which the Savior alluded in the saying of the text;—"I have yet many things to say unto you, but

ye cannot bear them now"; and concerning which He promised the subsequent teaching and inspiration of the Holy Ghost;—"When He, the Spirit of truth is come, He will guide you into all truth." The Church, you will notice, has, with her usual scrupulous fidelity to the very letter of holy Scripture, made a distinction between baptism, and the laying on of hands, (which she calls also by the name Confirmation,) in that the one is called a sacrament, and the other not. And, in defining a sacrament, (as is done in the Catechism of the Church,) she uses these very clear and precise terms,—“An outward and visible sign, of an inward and spiritual grace, given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.” Confirmation, or the laying on of hands, is not classed among the sacraments: because, although no doubt authorized and enjoined by the Savior, through the Holy Spirit, after His Ascension into heaven, if not before that event, there is no record in the Gospels of His so enjoining it. It is certainly of a sacramental character; for, as administered by the Apostles, there were both the outward visible sign, (the laying on of hands,) and the inward spiritual grace, namely the gift of the Holy Ghost. And, as there is no intimation whatever, in the writings of the Apostles, that this rite was to be in force only during their lives, and then to be

discontinued; nor that, if administered afterwards, its character was to be changed in the most important particular, and only the outward sign remain, while the inward grace would cease; we are justified, surely, in believing both that the rite ought to be retained, and that still, when duly administered, and rightly received, a Divine influence and grace will go with it. Why should it be argued that because Bishops are only men like ourselves, and compassed with infirmity, and not inspired, it must not be presumed that the Holy Spirit will be given by means of any official act of theirs? Baptism,—a sacred ordinance of our Lord's own appointing, having its outward sign and its inward grace, as is clearly taught by S. Peter (Acts ii)—“Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost,” must be administered, if at all, by fallible men; and is administered, in the Church, by Bishops, Priests and Deacons. The Lord's Supper also,—a very solemn and precious sacrament, in which the very body and blood of Christ are spiritually taken and received by the faithful, is entrusted to the hands of Bishops and Priests,—all infirm, sinful men. Ah! brethren, if Divine grace came only through the medium of inspired and sinless beings, the Church would be unserved, and would die out; unless, indeed, angels should come, and minister to us.

Besides, people of all denominations have no difficulty in believing that Divine grace is given in answer to the prayers of ordinary men, and not only to those who pray, but to others for whom they pray. So also, with respect to preaching, Divine grace is believed to follow the faithful, earnest performance of this function, though erring and uninspired men perform it. And, in particular, when a revival is organized, and continued for some time, with frequent, almost constant prayer and preaching, it is believed that the Holy Spirit is imparted to many; and yet all is brought about by the agency of mere men; and the process by which this supernatural effect is produced, is not certainly more in accordance with the teaching of the Bible, or more distinctly laid down there than is the rite of Confirmation, or laying on of hands. Let it be our part, brethren, to believe that what Divine wisdom has ordained, and Divine authority sanctioned, must be important, must be valuable; and let us have faith to believe that, if duly administered, and piously received, an outward ordinance, so sanctioned, may become a spiritual power, and a blessed help to the soul.

I have as yet cited from the New Testament only one instance in which the laying on of hands was administered by the Apostles. In Acts xix, we meet with another, where certain disciples at Ephesus, having been instructed more

fully in the Christian faith by S. Paul, and having been baptized, possibly by some other authorized minister, had the laying on of hands performed for them by the Apostle himself. It is true that, in this instance, not only was the Holy Ghost imparted, but special miraculous gifts also, for the twelve, then confirmed, "spake with tongues, and prophesied." Extraordinary gifts of the Holy Ghost have long since ceased in the Church; and we do not look for them now, either in answer to special prayer, or after the reception of any Christian ordinance or sacrament. And yet we do not feel authorized, without any revelation upon the subject, to discontinue the laying on of hands, because, as is evident, conspicuous and extraordinary gifts do not now follow. Grace, surely, is granted to God's people now; though there may be, at the moment, no visible manifestation, and indeed no very marked evidence, or assurance to the humble recipient himself. Grace, (which means the gift of the Holy Spirit,) comes through Holy Baptism, through Confirmation, through the blessed Supper, through the reverent reading of the Bible, through meditation, through prayer, through exhortation and preaching. And it often comes silently, and without observation, as the refreshing dew descends upon the thirsty soil, and the waiting herbage. Let us not assume that Divine grace is more likely to be passed in any or every

other way, than by means of outward ordinances. Such ordinances are, clearly, sanctioned by our blessed Savior, as they were by the Heavenly Father in all ages, from Abel's ceremonial worship, I may say, downward, through the patriarchal and Jewish Churches. At the same time it may be needful to say, to the young especially, that outward ordinances cannot, of themselves, ensure or impart heavenly graces. Even without any express scriptural teaching upon the subject, one would think it almost self-evident that such ordinances, however solemn and Divine, are not likely to benefit the soul of anyone who partakes of them as mere forms, who has no faith, and especially who is utterly careless, and leading a worldly, wicked, ungodly life. The insincerity, pretence, daring presumption, in such cases, must be most offensive to God, who reads the heart; and must rather tend to bring down a curse, and not a blessing.

I would, therefore, earnestly urge the young people of this Parish, or the unconfirmed of any age, (for the coming visit of the Bishop is an opportunity presented to all,) to duly consider what Confirmation is, and implies; to give their minds earnestly to the subject; knowing, as we must know, that any rite Divinely given, or Divinely sanctioned, must be of the highest importance, must be valuable, must indeed be absolutely necessary; that it must be a very sacred thing,

and only to be approached in a spirit of the most sincere reverence, of faith, of love to God, of gratitude for His unspeakable gifts. And Confirmation seems to be a sort of sequel to the holy sacrament of Baptism, that sacrament of grave responsibility. It implies, and indeed unmistakeably expresses, in the case of those candidates who have been baptized in infancy, a personal profession of religion, of faith in Christ, and a solemn ratification of a covenant with God. In this way, before the Church, they assume the position expected of them, that, namely, of voluntary, willing, believing servants of God, and disciples of the Lord Jesus Christ. Is this a great and grave responsibility to assume? It is; none greater. And yet it is only such as must be assumed by all who would have a good hope of heaven. For "without faith"—religious faith, Christian faith, "it is impossible to please God." On the other hand, it has its promise, its great reward;—"whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God."

FOLLOWING CHRIST.

Church of the Ascension, Studholm, Jan. 28th, 1866.

"And when He was entered into a ship, His disciples followed Him."—S. MATT. viii, 23.

The reading of the Gospel for the day will have refreshed your memories, brethren, with regard to the occasion referred to in the text, and the wonderful events connected with it. We have marked the striking circumstance of a storm assailing the vessel, in which was embarked the Son of God; the no less remarkable fact, that He, God Incarnate, lay asleep, as though He were but an ordinary human being; that the disciples became terrified at the violence of the storm, and at the apparent prospect of impending death; that then they hurriedly aroused their Master with an agonized appeal for protection; that He heard their cry, rebuked their defective faith, and, with a word of authority and power, calmed the wind, and stilled the raging of the sea!

"When He was entered into a ship, His disciples followed Him." What a striking picture

do these few words present to us of the manner of life of the chosen few,—those men of simple hearts, of honest purpose, and of willing faith ! Whither their Master led the way, thither they followed ; His steps they constantly followed, attracted, we may believe, by mingled wonder, admiration, and affection. Upon His words they must have hung intent, as He spoke to them of subjects revolved in the Divine Mind,—interesting even to God Himself, and Oh ! how important to them, and to all mankind. We cannot wonder if they were anxious not to lose one word, or to be for a moment separated from the Holy, and mysterious Being, Who had called them to follow Him. And we read, with deep interest, as entering into the very feelings of those so highly favored disciples, that, whether amid the busy haunts of men, or on the lonely mountain tops, whether on the land, or on the sea, they ever kept close to Him. Doubtless they felt, at all times, a certain protecting, comforting, strengthening influence, emanating from His mere presence. And we know it was He, Who encountered in argument, Who answered, and put to silence His, and their opponents. He must have constantly imparted consolation to those who, at His call, had left all that they might follow Him. "Let not your heart be troubled," were the kindly words of encouragement, He, at one time addressed to them. And we may be certain

that, every day, during which He was with them, almost every hour, He was employed in talking to them concerning things of vital import to immortal beings. As a Shepherd He led them; and they, to their everlasting comfort, followed Him. Most profitable, and edifying must have been this following of Christ; for the disciples were thus made eye-witnesses of His many unrecorded mighty works, of which S. John assures us there was such a vast number, accompanied as they, no doubt, were with appropriate teaching in His wonderful and gracious words.

Yet we notice, brethren, and to this particular point I would like to call your special attention; we notice that to follow Christ, even when visibly present, did not always ensure pleasure, or exemption from the troubles and dangers which are so common in the world. Upon the occasion to which the text refers, the disciples, by following Jesus, were brought into extreme danger and fear. A violent tempest assailed the little vessel, in which they and their Divine Master had embarked. And so, we are led to notice, what, indeed, is undeniable as a fact, that to follow Christ by faith, now, will not protect us from temporal evils. While naturally we might be inclined to think that we might expect such protection, and in moments of forgetfulness, and disappointment, might even say in our hearts that it ought to be so; due reflection will teach

us that, in this matter, as in all others, God's ordering is the wisest and the best. For, were the profession of faith in Christ, and devotion to the duties of religion a certain safe-guard against the calamities and misfortunes of life, while, indeed, a most powerful incentive would be presented to all men to be religious, that incentive would be one of a very inferior order; and would tend, in no way, to educate, and prepare mankind for the high and holy state of existence, which God's great love and mercy and power have prepared for His redeemed people. At best, man's self-loving propensities, (sufficiently strong already,) would be but fostered, and indulged, and people would be likely to become "lovers of their own selves," "lovers of pleasure more than lovers of God." There would be no lack of disciples of Christ then, and we should, probably, all follow Him, in some degree, and in various ways, suited to each one's inclination. But the blessed Savior does not ask such following as this; and the grand design of God, in manifesting Himself, and His will to the world, is, evidently, to elevate and ennoble man's nature; in order that he may be fitted to stand at last in the Divine Presence, and to derive inexhaustible enjoyment from pleasures of the purest, and most sublime character. God has distinctly taught man, at least in this last dispensation,—this dispensation of the Spirit, that

present comfort, ease, enjoyment are not the bait or bribe with which He would allure men to think of the eternal future, to abandon their sins, and to lead holy and sanctified lives. And, let me say here, that even the desire for future happiness in the world to come, cannot be intended to form the chief inducement to bring men to repentance, to devotion, and to a new and changed life. For this, in itself, and standing alone, appeals principally, also, to the self-seeking propensity in man. It is true, that God's word has made known to us the existence of wonderful joys in the heavenly world, that, in His Presence is fulness of joy, and at His right hand pleasures forevermore; and that we may look forward to these with earnest desire, as the Apostle did to "the prize of his high calling of God in Christ Jesus," and to the "crown of glory," laid up for him after the good fight of faith had been fought, and the Christian course finished. But surely it is intended that these promised blessings should, at the outset, and continually, fill the heart with the profoundest gratitude, and most ardent love! And so the Savior taught, most emphatically, "the first and great commandment is, thou shalt love the Lord thy God with all thy heart, mind, soul and strength." Such, without doubt, should be the most prominent effect of God's gracious revelation to us of the joys of heaven. Well might we

be, not only attracted, but constrained, to love Him intently, Who has so loved us, and has prepared such a future for us. And with love such as this in the heart, will certainly come obedience in the life; obedience will, indeed, become our highest pleasure; and we shall fulfil this first, and great commandment, not by irksome effort, or unwilling self-denial, but by indulging, shall I not say, to the utmost, the love of God, implanted by His Spirit in our hearts. Such is the elevated feeling, the grand motive, that will bring to Christ true followers; nothing lower than this, nothing inferior. They will follow Him, not for present advantage; not in hope of exemption from trials and sorrows; nor yet, solely, that they may hereafter enjoy the undisturbed rest, and happiness of heaven; but because their souls are most powerfully attracted by His boundless love, so wonderfully manifested in His lowly incarnation, and stupendous Sacrifice. And, although the Christian will find, as he passes through life, that, to follow his Lord and Master by faith and love, will not bring him safety from perplexity, trouble, sorrow, danger; yet will not his confidence be diminished, nor his faith fail, nor will he cease to believe in, and to trust in, the power and goodness of his Lord. Christ's first disciples were accustomed, as we have noticed, to follow Him, at all times, everywhere, with undoubting confidence. Like

their great forefather, Abraham, who, "when he was called to go out into a place, which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went"; they, the disciples, seem never to have questioned the prudence, or the advantage of going just where He led them. And if, when, in following Him, they were led into great danger and distress, as in the instance we are thinking of today, they for a moment regretted they had not remained in security upon the dry land, (though we do not read that such was the case,) yet how soon were they brought to see that He, in whom they had trusted, was, indeed, worthy of all confidence, and was both able, and willing to succor, and protect them. If He had permitted them to become involved in great fear and danger, when they were following Him, He did not then leave them, nor did He forsake them in their extremity; but Himself shared their danger; and, at their earnest entreaty, delivered them.

When the disciples had witnessed the wonderful exercise of their Master's power, in stilling the wind and the sea, think you they would be inclined to complain of the danger and fear, through which they had passed, or would regret that they had followed Him, where such danger was possible? And would not the natural result of their experience be, to increase, afterwards, their confidence in His power, goodness, and

love? Doubtless this incident occurred by God's direct appointment; and was designed, as many others were, at that time, "for the glory of God, and that the Son of God might be glorified thereby." And are we not taught thereby, in this age, that the trials, perplexities, fears, and sorrows, through which the individual believer may be called to pass, are, in the first place permitted, and indeed ordered, by Him, "at whose word the stormy wind ariseth"; then, secondly, that they are designed for His glory, to manifest, ultimately, His power, and goodness; and, thirdly, that they are intended for the spiritual good of His servants, that their own powerlessness, in such circumstances, and their entire dependence upon the Heavenly Father may be brought home, with fresh conviction, to their hearts; that the power of faith and prayer may be anew demonstrated; and that the confidence they had already acquired, in His love, mercy, and wisdom, may be strengthened and confirmed. And, may we not say, that, as the disciples must have enjoyed the rest, and the safety of that wonderful calm, with a relish all the keener, by reason of the wild tumult and terror of the recent storm; so the adversities, and calamities of the present life, to which the Christian believer may be exposed, will enhance greatly the calm of the soul that may follow; and will, at least, fill him with the most grateful anticipa-

tions of the eternal rest, and the unruffled calm, where no trial, or sorrow shall come, "where the wicked cease from troubling, and where the weary are at rest."

My brethren, if we, sincerely, and with earnest purpose of heart, follow Christ, we will not be far from Him, at any time, nor He from us; and when we cry to Him, in our trouble, He will deliver us, or at least uphold us, until His time for our deliverance has come. His time may not be our time, nor our time the best. The Savior, we read, slept, even while His disciples,—His particular friends, were in mortal fear, and seemed to be in extreme danger. Yet, all the while, He was there, His heart was with them, and His protecting Presence; although He appeared to be entirely unconscious of their danger, and of their feelings. So, the Christian may, at times, when in great spiritual distress, or when surrounded by enticing temptations, fancy, in his perplexity, that he is deserted and alone; but faith will assuredly triumph in the end; and strength, increased spiritual strength will result from the trial, however prolonged; and greater confidence in God's protecting care.

It has been said that some of Christ's most faithful servants have been fearfully tempted, at the very close of life, with terrible fears and doubts; all has seemed dark, hopeless; and the evil one must have been, then, very near, and

very strong. Only a mighty faith, an habitual faith could bear up under such circumstances, and ward off from the soul a total eclipse of Christian trust, confidence and hope. "Suffer us not," O mighty refuge and strength, "at our last hour, because of any pains of death, to fall away from Thee."

SPIRITUAL SLUMBER.

Trinity Church, Dorchester, Nov. 24th, 1878.

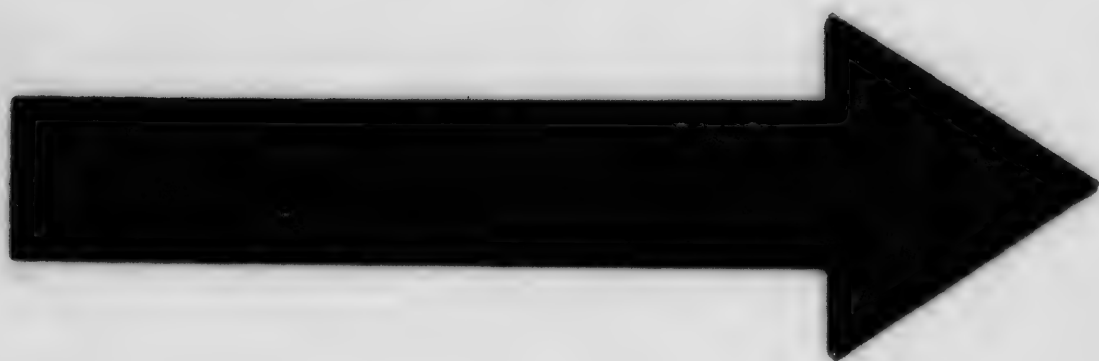
"Verily, Verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—ST. JOHN V, 25.

It will be noticed, by thoughtful readers of this chapter, that, within a few verses, in His discourse, the Savior appears to repeat the statement of the text; yet, that, in the 28th verse, His words are, "The hour is coming, in which all that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation:" where the allusion is unmistakeable to the general resurrection of the bodies of the dead, before the day of judgment. In the 25th verse, the words are,—“the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.” And I think it is not adopting a mere fanciful view, or a view unwarranted by holy Scripture, if we assume, that, in the words of the text, our Lord alludes to the spiritually dead, and uses the word “dead” in

what we would call a figurative sense. Figurative, indeed, it may be in our understanding of such things ; but how literal, how intensely real, in the view of the Savior ! Can we not picture, in our minds, the Son of God, infinite in knowledge, and able to read men's hearts, looking upon the soul of each individual, as we see the outward form, the body, the face, the expression of the face ; looking over the whole inhabited globe, and seeing, Oh ! how sad, how strange a spectacle ! moving bodies, passing to and fro, many deeply intent upon some absorbing business, keeping their eyes always bent downward, downward toward the earth ; some pursuing, no less eagerly, a sort of phantom,—earthly pleasure, always irresistibly attracting them, yet always either eluding their grasp, or proving, if seized, ~~an~~ unsatisfying nature ; others, also in motion, ~~but~~ going, they know not where, they scarcely care, passing along earth's thronged highways with "aimless feet," and wearing out, wasting the short allotted span of time, without a purpose, an aspiration, or a hope : others again, feverish in the unrest that comes of guilt, and of an uneasy conscience, and, not unlikely, of an unattainable disbelief in a God, and an hereafter, plunging wildly into all sin ; and, with the recklessness of madness, defying the Good, the Loving, the Beneficent Creator :—all these, seemingly alive, yet only outwardly so ;—dead, dead, as

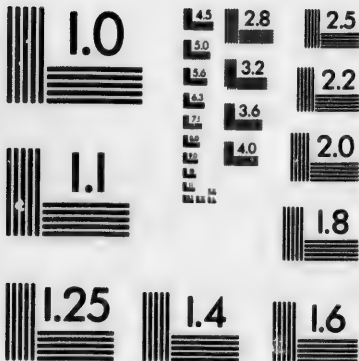
regards the soul, of which they make no use, and of whose very existence they seem to be almost entirely unconscious! Is it not possible, is it not probable that such a scene presented itself to the gaze of the Blessed Savior, when His lips uttered the striking declaration of the text; and that His heart yearned to awake, to arouse, to quicken these dead souls—show them the higher life, the life destined never to end, the life capable of sharing in heavenly happiness and rest? And was it not with such a thought, and such a purpose, that He said, (probably with added force and emphasis,) “verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear, shall live?”

At that very moment men's ears were, literally, listening to the voice of the Son of God; and no doubt, some were aroused, then, to take an interest in the welfare of their souls. And, may we not believe that these words, recorded, for all time, in the imperishable Book, and reaching men's ears, and men's hearts, through all these nineteen Christian centuries, and impressed, by a Divine influence, upon languid and dull souls, have savingly stirred the almost expired life of thousands, and have led them, eventually, to know, to love, and to obey, “the only true God, and Jesus Christ, whom He hath sent?” Oh! my brethren, may we not hope that now, even in this



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age of overwhelming business employments, and schemes; when, in the daily rush of modern thought, and in the bewildering chaos of novel thinking, and of daring speculation, that does not shrink from laying presuming hands even upon sacred things, these words, from the Saviour's own lips, may make some impression upon people's minds and hearts: and that, if there be any here, who have not before felt their force, or understood their meaning, or even cared to do so, the Divine Spirit may bring home to them, in time, and with a power not to be resisted, an alarming conviction of the danger of ignoring the soul, and of allowing it to lie dead, and insensible to truths, and interests, of the importance of which no tongue of mortal man can adequately speak, and which will be fully revealed and understood only when heaven has been reached.

Mark, my brethren, the earnestness, and solemnity, with which the Savior introduces the declaration of the text;—"Verily, verily:" no truth more true than this, no assurance more sure; none of which the importance was more clear to His mind, however lightly it may be esteemed by some of us, however carelessly read or heard. "The dead shall hear the voice of the Son of God"; and not in the distant future only, but at once, "the hour now is." From the fatal sleep of the soul, some, evidently, were aroused,

while yet the voice of the Incarnate God, speaking in human tones, was sounding in men's ears; and Apostles, disciples, a Nicodemus, a Joseph of Arimathea, a Zacchaeus, a Mary, a Salome, and other earnest souls responded gladly to the heavenly call, awoke from the slumber of unconcern, worldliness, and sin, and without delay, came to Christ, that they might learn of Him, and be saved. So, afterwards, when that voice was no longer heard by the outward ear, and after its last accents of blessing had died away, at the glorious Ascension scene near Bethany, its power was not lost, its blessed, persuasive, stirring influence was not utterly taken away from this earth; but, still, the voice of the Son of God went forth with power; and multitudes were startled from their deep spiritual slumber, listened readily to the good tidings, accepted God's offer of salvation, valued the gift of Divine grace, and thought salvation worth having. The spiritually dead, in heathen lands, thus early heard the voice of Christ, speaking by the voices of men,—of men inspired by His own promised Spirit, and made eloquent, and fearless by the Divine fire of love, the inspiring flame of the recent Pentecostal ordination. And that fire, that inspiration, let us thank God, have never entirely died out, or been withdrawn: the guiding, quickening Spirit has never quite deserted the struggling Church here below, not-

withstanding the dismal deadness of spiritual life in some past generations: so that, still is the voice of the Son of God heard among us,—Christian believers of to-day; still, we may confidently believe, are there many that hear, many who hearing, “shall live.” “Still,” did I say? Ought we not most fervently to thank God that time does not impair at all the vital power and energy of Christ’s word; that, in our day, so remote from the wonderful days of the Son of Man, from His visible manifestation, from the audible tones of that voice which spake as never man spake, from that great day of the Holy Spirit’s visible outpouring, His word does go forth with power, His Spirit does breathe life into dull dead souls; and a wide-spread interest in spiritual things, at least in things connected with religion, is apparent. Oh! brethren, let us strive for ourselves, and pray for all, that the renewed life of the Church may be as real, as it is apparent; as deep, as it is broad; and that together with the “form of godliness,” its vital power may ever be present. Let us not individually be content with an admiration of the beautiful, the grand, the touching, in Church services, buildings, decorations, music; but rather value these, chiefly, as aids to the devotion of the heart, as means, by which the awakened soul may be helped onward and upward towards the highest spiritual life. Every one, I think, must

admit that the religion, that is more outward than inward, is a sadly partial religion, an unsafe foundation, upon which to build one's hopes for eternity. Yet even such a religion is a step in the right direction; and, followed up with thoughtful meditation, scripture reading, and prayer for light and guidance, must result in happy progress, day by day, towards the highest type of spiritual worship. "God is a spirit; and they that worship Him, must worship Him in spirit and in truth."

But ah! there are some in every Christian community, who are in a sadly unsafe state, without being adversaries of Christ, or known disbelievers in the Christian creed; upon whom has fallen the deep sleep of indifference, or the deadly torpor of permitted sin. And such seem to need a more startling summons than the gentle voice of Christ,—a louder call than comes from inspired words, appealing as they must, only mutely, from the pages of God's sacred Book; more persuasive, more convincing speech than any human lips can utter. And yet, what persuasion would suffice, what argument could reach, what voice could arouse them, and such as they? How are such lifeless beings to be made to feel that there is a soul within them; that the soul needs a Savior; that "God is Love"; and that He desires to bestow upon them the gift of eternal life? "If they hear not Moses and the

prophets," seems to be our Lord's view of such a matter, "neither will they be persuaded, though one rose from the dead." Evidently the case of those in our day, who are unmoved, who remain unmoved, by the ordinary means of conviction and conversion; and who, in the midst of light, and knowledge, and offered grace, close the eyes of the soul, and the spiritual understanding, and the affection of the heart; and will not be aroused by appeals, and means that suffice for others, and that are deemed sufficient by the infinite wisdom of God; the case, I say, of such must be dangerous indeed. Shall I say, hopeless? Not so: for the Savior's assurance points to those who are spiritually dead; and He has said that the hour has come, "when the dead shall hear the voice of the Son of God, and they that hear, shall live." Therefore we cannot say that the door of hope has, in any case, been closed, while life lasts. It may be closed, but we cannot say it is; for no human being knows. Yet there is a possibility of death overtaking the unbelieving, the hardened, the impenitent. God's will must be done, with regard to the ending of every human life. And if His time has come, and no proper use has been made of the long years of waiting, what is to be expected? Can God be forever trifled with; His word unheeded; His patience unnoticed; His offers of pardon and salvation through Christ disbelieved, perhaps

scornfully rejected? There must, certainly, come an end to all this. And, after death, it will be found that there is "a great gulf fixed," over which none can possibly pass, either to help, or to receive help or comfort. "They that hear shall live." Ah! brethren, we cannot but infer that some will not hear. And, if so, what then? A further declaration, from the same unerring source, follows,—equally plain, unmistakeable, true; but how stern, how awful, how uncompromising! "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." And this doing good, what is it? It is, surely, living the Christian life,—the life of faith, of prayer, of self-renunciation, of good will towards men; of love, and holy obedience towards God: the life, in short, that most closely follows, and resembles the earthly life of Christ Himself. Need I attempt to explain, at length, what the other phrase means,—"they that have done evil"? The world is, alas! full of examples, full of the darkest, the most awful illustrations of what evil is, and means. We shudder at the really appalling revelations of the wickedness of human kind, to be found constantly in the newspapers of the day: and we are forced to believe that there must be some sort of punishment, for such

sinner as these, in the life to come. "The resurrection of damnation." Say it means condemnation. A sufficiently stern sentence from the lips of the all-wise, all-powerful, all-merciful Judge. "I am horribly afraid for the ungodly that forsake Thy law." But "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."

FAITH.

Trinity Church, Dorchester, July 14th, 1878.

"Behold the fowls of the air;
Consider the lilies of the field."—S. MATT. vi, 26, 28.

Better than the highest gifts of intellect is faith; the most desirable of all knowledge is the knowledge of God.

The Divine Teacher has now begun His public life and ministry. Not in the streets of Jerusalem does He first gather a great concourse of people to hear Him preach; not in the gorgeous temple that stood upon the hill of Zion. These places of great resort were indeed to hear His voice, and alas! to disregard His heavenly teaching. And for this they were to have no excuse; for He prepares the way for a very different reception of Himself and His words by previously "teaching in the synagogues of Galilee, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people." It was upon a mountain of Galilee, apart from the noisy traffic, the absorbing earthly ambitions, the hurtful rivalries of men, that the Savior addressed His disciples and the people in the longest set dis-

course the Evangelists record. His object was to do good to the souls of men, not to make for Himself a name, or to be talked of, in the great cities, as the wonderful and eloquent preacher. The gaping crowds in large cities drawn together by idle curiosity only, or by unreasoning admiration, or by the attraction of a general popular excitement, might only mar, and misdirect the force of what He had to say, and divert attention from the deep, solemn, spiritual lessons it was His great desire and design to teach. We find that the Lord went to the smallest places first, to the comparatively unknown villages of the despised province of Galilee, and that now He retired to a mountain, where, beneath the arched roof of the sky, and surrounded only by the quiet, peaceful, not unadorned scenery God's hand had prepared, He might speak to a people glad to listen to the words of truth and soberness. We cannot but be struck with the exceeding plainness of our Lord's discourse. The topics were of the most homely kind, the language most unambitious and unadorned. There was indeed, love in His opening words; and here we see how a Divine wisdom spake. To draw sinners to Himself, "by the cords of love and by the bands of a man," was the blessed Savior's plan; winged words of high-soaring rhetoric, might indeed powerfully attract and sway the human mind and intellect, might please and

soothe and gratify, but might not reach the conscience or the heart. That the Savior did not disdain the use of "gracious words" we learn from the account given us of the effect of His first sermon in the synagogue of Nazareth. But these words were but the meet expression of the kindly, loving condescension of the gracious heart within. So now, when He had sat down upon the mountain top, or the mountain side, with the hearers ranged beneath and around Him, He began with words that might well arrest the attention, and bespeak the love of earnest thoughtful listeners. "Blessed are ye poor; for yours is the kingdom of heaven." "Blessed," repeated again and again, as from the fulness of a heart that delighted to impart to all happiness and peace. But there was need for more than this. Divine wisdom happily directed and shaped the utterances of Divine love. Men, fallen men, doubtless require very plain speaking to; and hearts, even those willing to cherish a supreme love for God, need, nevertheless, homely moral teaching, and specific precepts concerning specific duties. The Savior, having lovingly pronounced the eight or nine beatitudes, goes on at once to speak of the duties and responsibilities of those who should believe on Him. And, while He was speaking, with the calmness and deep wisdom of an Omniscient Mind, concerning common duties and Christian

temper in all things, the flight of a bird, or its cheerful chirping on a tree or in the grass near by, may have attracted His attention, and supplied the illustration to His teaching of which the text tells us. "Behold," He said, "the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they?" And then, noticing the beautiful and delicate white flower that grew, (often unnoticed, no doubt,) on the sod beneath their feet, He pointed His teaching by another simple illustration,—*"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"* How interesting do these words become, when we bear in mind Who it was that uttered them! The God of nature Himself speaks,—the Creator of all things; for "by Him," as the Apostle states, "were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers, all things were created by Him, and for Him, and He is before all things, and by Him all things consist."

Knowing then, with a depth and perfection of

knowledge, to which the profoundest natural philosopher cannot attain, the habits, the structure, the nature of the whole animal and vegetable kingdom; knowing whose hand sustains the life of the one, and forms the delicate, inimitable beauty of the other; knowing too, exactly what place these hold in His estimation, and the comparative values, in His sight, of these lower works, and the higher order of the human family, the Savior calls the attention of His hearers to the great difference, and founds upon that difference most precious, comforting, elevating teaching. "Behold the fowls of the air." Nature, or the God of nature has given them no subtle power of thought, by which to forecast the future, or anticipate its needs; nor the necessary bodily organs or limbs, which could qualify them for the cultivation of the ground, out of which much of their food must come. How helpless do they seem when we consider what is required for their yearly, their daily subsistence! Yet they are fed, fed in myriads, fed sufficiently, in all parts of the world. The Savior declares,— "Your Heavenly Father feedeth them." We are quite familiar with these very curious members of the animal kingdom. And what thoughts do they suggest, usually, to our minds? Thoughts of their Creator, and of His wisdom and skill? Often, no doubt, we let them pass by, in their swift flight, without any thought at

all about them. Too often, indeed, the reckless sportsman needlessly and ruthlessly takes away the life God has given, and thinks nothing of that which God has made such provision to preserve. "Your Heavenly Father feedeth them"; why? surely not to make sport for the thoughtless and cruel, by their violent, and sometimes lingering death. All nature, as we may gather from Scripture, is made to glorify the Great Creator, and unintelligent, and even inanimate nature, may praise Him. "O Lord," exclaims the Psalmist, "how manifold are Thy works, in wisdom hast Thou made them all; the earth is full of Thy riches"; and again, "Praise the Lord from the earth, creeping things, and birds of wing." Behold then, the fowls of the air, ye who possess intelligent mind and soul of lofty aspirations, and for them, and in their stead, who have not articulate speech, praise and glorify the Great Creator of all.

But we notice that the Savior impresses another lesson upon His hearers, in connection with the existence of the feathered tribes. "They sow not, neither do they reap, nor gather into barns." Yet they are fed,—God feeds them. How simple and practical a faith is here inculcated! We know, of course, that the birds live from year to year; that, with curious instinct, they seek, and find a supply of food for daily need. Seldom, perhaps, do we look beyond the

operation of instinct, or think from whence this wonderful faculty is derived. And we might reflect further that even the faculty of instinct would be useless and insufficient, if there were no provision made, apart from it, and quite independent of it, for a supply of that upon which the intelligence of the lower animals is exercised. "Your Heavenly Father feedeth them." Instantly the Savior turns to the Great First Cause. We talk of instinct, and admire it; the more religious go so far as to speak of a Providence; Christ speaks directly, plainly, reverently of the "Heavenly Father," and of His constant and condescending care. And then He impresses the great lesson,—the lesson of faith, and trust, and confidence in God's overruling Providence, and special care for man. The Savior teaches no mere religion of sentiment, or imagination, or ardent profession. His is an eminently practical religion,—a religion to be lived, and acted upon,—a religion of faith, and yet of a faith that is brought into action, that shapes a man's ways, as well as his thoughts. If God feeds the fowls of the air, will He not feed you? "Are ye not much better than they?" Now, while we may very reasonably and properly believe that, in this teaching, the Savior gives no encouragement or sanction to that spirit of presumption which would throw all provision for the maintenance of life literally upon the Almighty, and

expect daily miracles; and certainly not to that disposition of mere idleness and indolence, that would prefer any course to active, energetic work, the evident meaning of His words must not be kept out of sight. He does counsel faith in God, as regards the supply of food necessary for the sustenance of human life. And this faith, it should be borne in mind, seems to be required of all God's people; not of those alone who are but ill supplied with the necessities of life, and who may not know at all how provision is to be made for even a day in advance; but it is required of those also, whose wants, as far as man's eye can see, are amply provided for, for all time. The prayer that asks for "daily bread" is said by all,—rich and poor,—was, no doubt, intended for all to use; and shows us how real should be that spirit of dependence upon God, of which the Savior speaks in the Sermon on the Mount. So real should it be, that heart and voice should be lifted every day of life to God, with the consciousness that it is His hand that supplies what is needful for the life of the body, that has supplied, in the past, what we have used, whether much or little, common or luxurious. And such a faith, we can readily see, is honoring to God; for it keeps His rational creatures,—those higher works of His hand, always in mind of their true position in His sight, it will not suffer them to indulge in a spirit of

irreligious independence, nor to fall into that sad state of indifference,—that really very unsafe and dangerous state, which consists of nothing worse than forgetfulness of God. For it is written, you know, in the word that cannot be mistaken, “the wicked shall be turned into hell, and all the people that forget God.” While, on the contrary, living this life of faith, there is always ascending, as a grateful offering to the Creator and Preserver of all, the silent, loving homage of His people. And if this spirit of faith dwelt in every human breast, what a glorious offering of willing, loyal praise would go forth continually from all parts of this world, where the human race dwells! And, while honoring to God, this spirit of faith would be an immense comfort and advantage to man. An advantage, because, if misfortune should come upon him, if heavy losses in business threaten him, he will not feel driven to unjustifiable or dishonest means to prevent exposure, or to retrieve his position. Accustomed really to rely upon God’s care, he will submit reverently to reverses and trials; and will be convinced that, although his means might be greatly lessened, his comforts fewer, and his luxuries entirely cut off, the Heavenly Father, in whom he has trusted, is both able and willing to supply what is absolutely necessary for the body; and that possessing a clear conscience and an honest heart, he

can confidently look for His timely help and care. "I have been young," wrote the Psalmist, "and now am old, and yet saw I never the righteous forsaken, nor his seed begging their bread."

The great comfort of feeling this genuine faith and trust in God is obvious; for how much of anxious and depressing care will be avoided! Our Savior points to this when he says,—“Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body what ye shall put on. Is not the life more than meat, and the body than raiment”? God made the body, God gave the life,—that life which, in the human race, is a very lofty and mysterious gift; for when man was created, God “breathed into his nostrils the breath of life, and man became a living soul.” That body, that life will be God’s care, if He be not forgotten, and while they are not used in conscious rebellion against Him. And He who, by His word, made the body of the dust of the earth, and with a breath animated the moulded form, can, with the utmost ease, provide for the perpetual preservation of both; and although it be not His will, or His plan, in our day, to work miracles for this purpose, yet, undoubtedly, for His faithful people, He will so order events, and direct the thoughts, and stimulate the energies, that a way will be found, sometimes a very unlooked-for

way, out of threatening perplexity and want. Take, therefore, no anxious thought for your life; for even the fowls of the air that neither sow, nor reap, nor gather into barns, are provided for; and "are ye not much better than they"? So are the flowers of the field clad in dress of finest texture, and of richest hue; and these continue but for a day, as it were, tomorrow they are withered and gone, or cast as fuel into the fire. "Wherefore, if God so clothe the grass of the field, shall He not much more clothe you, O ye of little faith"? Let the bird and the flower read in man's ear their plain, though silent and inarticulate lesson,—*"Have faith in God."*

And let us, after the example of the Lord, notice, with intelligent and interested eye, all the works of God. Let us thoughtfully study them, assured that there are lessons of great value to be learned from all we see around us. The works of nature tell of the God who made them,—of His wonderful wisdom, power, and skill. And the more these are studied, the more should the soul be filled with admiration, and with love toward Him. Such, perhaps, is not always the case; for human experience has shewn that men may devote years, and even a lifetime, to the study of the various phenomena of nature, and yet get no further than the bare informing of the mind, and storing of the memory. And although "the heavens declare the glory of

God, and the firmament sheweth His handy-work," yet it is possible there may be such a thing as an "undevout astronomer." But it is surely a very sad thing to think of profound and gifted minds being content to rest in a partial progress, and to stop suddenly short of the grand discovery,—of the great truth that lies at the foundation of all the glorious works of creation—"The hand that made us is Divine." Those fine intellects were made capable of the deepest knowledge of the Most High; they are gifted with immortality; yet they almost ignore both,—the Infinite Mind, of which theirs is an emanation and a faint reflection, and the endless study of His attributes and perfections, and possibly the study of endless varieties of created things, in the great and boundless universe. Ah! brethren, how sad that such minds should, by forgetting God here, run the fearful risk of being forever excluded from His presence! But, after all, it is not the merely intellectual and the learned that are most in favor with God, but the humble, the loving, the contrite, the obedient, the faithful. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called;—that no flesh should glory in His presence."

OBEDIENCE.

Church of the Ascension, Studholm, Aug. 7th, 1864.

"And his servants came near, and spake unto him, and said, my father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then when he saith to thee, wash, and be clean!"—2 KINGS v, 13.

The sacred history tells us that Naaman was "Captain of the host of the King of Syria," that he "was a great man with his master, and honorable," and that he was "a mighty man in valor." But though great, he had a sore affliction to endure, though mighty and honorable, there was a sad drawback to all his enjoyments, though successful beyond all the subjects of the Syrian king, he was not happy. How could he enjoy the titles and dignities heaped upon him, or take pleasure in his great military renown, while his flesh was tainted with one of the most loathsome of diseases? "He was a leper."

In Naaman's character, intermingled with some admirable traits, there seems to have existed no ordinary portion of pride. He was generous, magnanimous and just; and considering the lofty position to which his great ability had raised

him, it is not surprising that he should have become proud and haughty. Was, therefore, the miserable disease, of which he was the victim, sent to curb that pride, to check undue self-complacency, to teach humility? Or was it designed to be the means of leading him to the knowledge and worship of the One True God? That both these ends were, in some degree, served through the leprosy of Naaman, we may gather from the subsequent narrative.

With some pomp, and distinction of wealth, retinue and equipage, the Syrian general entered the land of Israel, delivered his royal master's letter to King Jehoram, and finally stood before the door of the prophet Elisha. A man of his fame and high position expected, no doubt, much deference and subserviency, even from a prophet; but what was his reception? Elisha did not even go out of his house to see Naaman; but "sent a messenger unto him, saying, Go, and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." No doubt, Naaman thought that the Jewish prophet would at once take advantage of so rare an opportunity to display his wonderful power in the most conspicuous manner possible; and that he could not fail to be profoundly impressed with a sense of the high honor the application itself conferred upon him. When, instead of this, a mere messenger made his appearance, and

delivered so simple a message, the great captain was deeply mortified and indignant. "Behold," said he to his attendants, "I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." And then, as if to conceal from his servants the depth of his mortification on account of the personal slight, he exclaimed, with patriotic indignation.—"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" The expression shews how great a condescension Naaman must have considered his applying at all for relief to the King and the Prophet of a despised people; and also that only the extreme wretchedness attending so fearful a malady could have led him thus far to suppress the pride of his heart. But when he found himself received with no marks of distinction at all, and treated as though he were but a common man, and further, that a special virtue was attributed to the waters of Israel, "he turned, and went away in a rage." As, however, the land of Israel, its people, and its prophets were great, or distinguished only through the special favor of Jehovah,—the One True God; and as He designed that this should be an occasion in which those whom He had favored should be honored by men, and when His power should be

magnified, and His Name worshipped among the heathen, the Syrian general was not allowed thus to depart, but was quickly recalled to a true sense of his situation. His servants, (in this case more wise, because more calm), and more humble than their master,) "came near and said unto him, my father, if the prophet had bid thee do some great thing, wouldest thou not have done it; how much rather, then, when he saith to thee, wash, and be clean"? The remarkable, and as it would seem, instantaneous effect of this appeal, indicates, surely, that some unseen powerful influence was operating upon the mind of the imperious, but afflicted man; and he who, but a moment before, was full of wrath, and chafing under a keen sense of indignity and wounded pride, becomes at once meek, humble, and submissive. "Then went he down," says the sacred narrative, "and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean."

We must not omit to notice that our blessed Lord, nine hundred years afterwards, referred to this miraculous cure of Naaman, as illustrating the sovereign grace of God in His dealings with men; and showing that His mercy is not confined to this or that people, who may be called by His Name; but that, in all ages, and among all people, they are the special objects of

His favor who are teachable, humble, and obedient. "Many lepers," said He to the self-righteous Jews of Nazareth," were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman, the Syrian." And when, by His own Divine power, he healed the ten lepers who came to Him, He taught us the value of undoubting belief, and unhesitating obedience. "He said unto them, Go, shew yourselves unto the priests. And it came to pass that, as they went, they were cleansed." These men, we will notice, were not sent by the Savior to the Jordan for their cleansing; therefore the washing that healed Naaman was not necessary for them. In Naaman's case it was necessary, even indispensable, because the Divine word had made it so; and all the waters of Abana and Pharpar would have availed him nothing, had he persisted in declining to comply with the Divine directions. The ten lepers were ordered simply to go and shew themselves to the priests, (the ceremony that was prescribed in the Levitical law,) and in obeying the Divine word their cure was effected.

Thus we learn the necessity, and the value of implicit belief in God's word, and of instant, unquestioning obedience; and we are enabled at once to perceive the folly and the danger of those who are not content to receive the word of God as it is plainly revealed. Some persons, we

know, cannot see the great importance, or the efficacy of Christian baptism. It is only water that is used,—water such as every one uses every day of life. What spiritual benefit, then, can its application, in a certain way, and accompanied with a special form of words, convey? Naaman was obliged to wash in Jordan “according to the saying of the man of God,” that is, in strict compliance with the Divine directions. He not only went down, and dipped himself in Jordan, but he dipped himself seven times. Baptism, therefore, is necessary, is important, is indispensable because Jesus Christ,—the Author and Finisher of our faith, charged distinctly His disciples,—“Go ye, and disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost”; and again,—“He that believeth and is baptized shall be saved”; and again,—“Except any one be born of water, and of the Spirit, he cannot enter into the kingdom of God.” Likewise, with regard to Confirmation, it may be said, what benefit can result from the laying on of hands; and why should a Bishop only administer the rite, why not one religious man do as well as another? Simply because the holy Scriptures sanction both the rite and the mode. We, surely, cannot improve upon God’s way by alteration, much less by entire omission. And concerning the Lord’s Supper, similar difficulties might be started,

similar questions asked. What spiritual virtue is there in partaking of a small portion of bread and wine in Church? None, if the Savior had not said—"This is My Body"; "Do this in remembrance of Me."

It is the word of God that gives importance, value, or efficacy to any doctrine, or usage connected with religion. That word invests with a dignity, not naturally or intrinsically their own, times and seasons, persons, places, and things, the simplest elements, and the least promising appliances. It was thus with all the ceremonial observances of the Jewish Church,—the sacred days, the holy buildings, vessels and altars, the consecrated priests, the anointed kings, the chosen prophets, the first-fruits of the field, the firstlings of the flock, the blood, the incense. These did not in themselves differ intrinsically from their kind; yet, on account of the Divine selection and blessing, they became at once separated and holy, important and efficacious, indispensable indeed, and specially adapted for the use to which the Divine word had appointed them. This thought, this conviction should be ever prominent in our minds when we read the holy Scriptures, and especially the Old Testament; so shall we be saved from irreverent criticisms, from irreligious doubts, from uncomfortable perplexities. "What God hath cleansed, that call not thou common." The same Al-

mighty Being Who originally commanded all created things to exist, can surely do with those things as He pleases, can make one vessel unto honor, while another, in human estimation precisely similar, and just as worthy, remains dignified by no special notice, consecrated by no Divine selection. Abana and Pharpar were rivers of God's creation, equally with the Jordan, but the Divine will selected the Jordan as alone efficient for Naaman's cleansing. And, through the pride of his heart, Naaman was in a fair way of missing the great blessing God had designed for him. Happily for him, he listened to wise counsel, and no doubt also submitted to the internal promptings of God's Holy Spirit. His was the pride of personal distinction, of high position, of attached patriotism. "Behold," said he, "I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?"

In our day the pride of intellect seems to have become the besetting sin. All that does not commend itself at once to human reason is looked upon with suspicion, is doubted, is rejected. Even the sacred revelation of God's will,—the Holy Bible, must be submitted to this test; and so such portions of it as are not clearly

understood must be pronounced unhistorical, uninspired. Most plainly do we thus see the truth of that declaration of the Divine word,—“the world by wisdom knew not God.” Clever men, learned men, scientific men do not always discern the things of God. Learning is not inspiration; vigour of mind, and acuteness of intellectual perception are no indications of a Divine spirit; and the things of God are only “spiritually discerned.” Thus, through pride of intellect, the very simplicity itself of the gospel plan of salvation has become a stumbling-block to many. Faith in a Savior, implicit trust in an atonement for sin are ideas too simple, or too unreasonable for men of brilliant powers of mind to receive. And were it not that the Bible itself teaches us to expect such vain imaginations among men, we might be more seriously alarmed for the foundations of the faith. “The preaching of the cross,” writes S. Paul, (1 Cor. i.) that is, the doctrine of the Atonement, “is to them that perish foolishness; but unto us which are saved it is the power of God.” For it is written (Is. xxix, 14,) “I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise, where is the scribe, where is the disputer of this world? For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe.” Besides, the man of unusual mental

power and endowments might usefully reflect that salvation is not intended for such as he only, or chiefly; for the vast majority of mankind are not such as he, but rather are slenderly endowed mentally, uneducated, unrefined. And the wonderful love and condescension of God are strikingly manifested in that profound, that remarkable declaration of the Savior,—“to the poor the Gospel is preached.”

Again, it may be, that in cases where pride of intellect is not the chief obstacle to an undoubting reception of the Gospel way of salvation, pride of heart may stand seriously in the way, and long hinder its victim from enjoying the comfort experienced by the true believer in Christ. People thus hindered may feel, (as Naaman's servants imagined he felt,) that they must “do some great thing” towards securing salvation. They can hardly understand that what they have to do is simply to come to Christ that they may be saved. They want to take some step worthy of men, worthy of themselves, worthy at least of the ideal character with which they had fondly invested themselves. They would like to gain the kingdom of heaven; but, unconsciously, undesignedly, they would do it in a way that would rather foster natural pride and love of self. But the gospel of Christ crushes at once all such emotions and desires. There must be no room for man to glory in

God's presence. Men may be ambitious, renowned, distinguished among their fellows, (as Naaman was,) but before God they all sink to one common level, they are simply sinners, condemned sinners. And to His terms of salvation they must submit, if they would be saved at all. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven"; "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

But did I say they must submit? Talk of a lost sinner submitting to be saved in a particular way! Will a drowning man reject the proffered aid, because he does not like the way in which it is offered? Will the scorching, suffocating being refuse to be taken from a burning house, because his dignity is not sufficiently consulted in the mode of his rescue? Ah! is it not a grievous slight to a merciful God to question for a moment the suitableness of His way of shewing mercy? When He saith to us,— "Wash, and be clean," shall we turn away with incredulity, or scorn? When He reveals to lost man the opening of a "fountain for sin and uncleanness," and proclaims aloud, concerning Christ, "there is none other Name under heaven, given among men, whereby ye must be saved," can men possibly stop to cavil at, or criticise the means? Can dying sinners afford to run the

risk of missing heaven, because they cannot logically trace out cause and effect in the mode of proceeding; or because they think some mode more acceptable to themselves might have been devised? Happy they to whom the Holy Spirit suggests wiser and better thoughts. If thy Creator had placed before thee some brilliant achievement, by which thou mightest have won thy eternal safety, wouldest thou not have done it? How much rather then, when He saith to thee,—Wash and be clean? Let thy God, thy Savior have all the glory of thy redemption; humble thyself, suppress, extinguish thy pride, thy pride of intellect, thy cherished pride of heart; acknowledge thyself utterly unworthy to gain, to deserve heaven; see thy folly, thy weakness, thy sin; and flee gladly, anxiously to thy Savior; that, clinging to Him, thou mayest escape the damnation of hell; covering thyself with His righteousness, thy wickedness may not appear; washing thy defiled garments in His atoning, cleansing blood, they may be found, at the awful day of omniscient scrutiny, a clean wedding-robe, fit for a guest in the palace of the Great King.

“Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things

of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His Presence. For of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord."

TRUTHFULNESS.

St. John's Church, Oromocto, Oct. 7th, 1877.

"Putting away lying, speak every man truth with his neighbor."—EPHESIANS IV, 25.

I cannot do better, in addressing you to-day, than to recall your attention to the portion of holy Scripture that has been already read as the Epistle for the day; abounding as it does in most valuable advice, and in very earnest exhortations to a holy, moral, and religious life. The writer of it was eminently a spiritual man,—a man of fervent love to Christ, a man of continued, almost unceasing prayer. His letters, as you will notice, are full of Christ. He never wearied in holding up to the view of needy sinners Jesus Christ as the only and all-sufficient Savior. "I determined," he writes to the Corinthians, "not to know anything among you save Jesus Christ and Him crucified"; and to the Galatians,—“God forbid that I should glory save in the cross of our Lord Jesus Christ.” Yet even he, so devoted, so prayerful, so anxious for the souls for whom Christ died, does not forget to press upon his

readers the urgent necessity of a strict regard to moral conduct; he does not think it superfluous to descend to minute particulars in enjoining plain, everyday moral duties. Evidently, according to S. Paul's view and practice, there is more to be taught to Christian converts than doctrinal points, and a consistent system of divinity. No doubt it would have seemed to him a very imperfect religion, had anyone taught, or received as sufficient, the great truths of the Christian faith, or the manifest duty of giving up the heart to God; without dwelling also, with no less frequency, upon the need of reducing to practice all that was learned, and without carrying out carefully, in common life, the precepts and the spirit of that faith.

Practical religion is of the utmost importance; and the daily cultivation and manifestation of a holy Christian temper and disposition cannot, without great danger to the soul, be neglected. As S. James argues, in reference to almsgiving, what use is it for a person to say to the needy and suffering,—“Be ye warmed and filled,” and yet to give them neither food nor clothing; so we may fairly and charitably say,—what does it profit for a man to profess, even with the utmost earnestness of voice and manner,—“I thank God that I am a Christian, that His grace has converted me; I have given up my heart to God, and feel that Christ has redeemed me; I

have the love of God in my soul, and have experienced religion," if, at the same time, there is, in that man's life, in his business transactions, in his worldly, covetous disposition, in his hasty temper and angry words, but too evident proof that the heart is really unchanged, and that the springs of action are just such as move unconverted people, and people whose thoughts are only of the earth? It is not a very difficult thing, in these days, to make a profession of being a Christian, or at least outwardly to range ourselves among Christians: it is a very easy thing to adopt the conviction that all is safe with us, if we have frequent earnest thoughts about religion, or if, on the other hand, we pay the customary attention to the outward ordinances of religion. But it is surely clear, from Scripture, and from, I might say, the suggestions of mere common sense, that neither of these states is at all safe, or can fill the conditions of true and acceptable religion in the sight of our Heavenly Father. Religion is intended to influence and regulate the life, and not the thoughts, or the heart only. "By their fruits ye shall know them." And it is not to be taken for granted that, in all cases even where this reasonable and scriptural view of religion prevails, there is no need of renewed injunctions and admonitions upon the subject of ordinary morality. We forget our obligations, impressions of duty

become dim; and unavoidable contact with society that is not uniformly correct and scrupulous, tends, in time, sadly to lessen our abhorrence of evil, and our dislike of thoughts and practices not grossly sinful, but yet most inconsistent in anyone pretending to be a Christian.

S. Paul thought it well to warn the believers of his day against several sins, faults, weaknesses, which we would have thought unlikely to be found among them.—“Putting away lying,” he writes, “speak every man truth with his neighbor.” Now here is a fault which the Christian education of any child would teach him to avoid. How much more will the mature Christian abhor it! And we may notice that even the ordinary sense of honor that prevails among worldly people, who have any claim at all to elevation of mind or sentiment, condemns unsparingly falsehood and deception. Yet, the admonition of the Apostle was not needless; and it may be of use if we reflect, for a few moments, upon it. For there are many phases of lying, many ways in which, with more or less grossness, it may be practised; sometimes with so little of directness as scarcely to shock at all the ordinary moral sense. There is the untruthfulness of evasion, where a false impression is conveyed more by what is left unsaid, than by what is said. There may be untruthfulness even in a gesture, or in a significant shrug or smile, where no deceptive

word is uttered. A lie may be told by the ready exhibition, in the practised face, of an expression of perfect innocence. A deceptive impression may be made upon another's mind by merely seeming to assent to what has been said, when we know it to be untruthful or uncharitable. So, in business transactions, deception may be deliberately practised, in a variety of ways, without the lips uttering a word of direct falsehood. Yet in all these there is falsehood, which the judgment of a holy God will assuredly condemn, however trivial the fault may seem in man's estimation. There may be instances (I believe there are many,) in which statements not entirely truthful are made, not through any bad motive, but with really good intentions;—made through an unwillingness to hurt the feelings or disturb rudely the self-satisfaction of another. Sensitive, kind-hearted people are apt to fall into this fault; but for all that, it is a fault, possibly a sin. At all events it should be most earnestly struggled against, both as bordering too closely upon the sin of untruthfulness, and as having a tendency, by repetition, to obscure the perfect clearness of the moral vision.

The gross sin of lying for personal advantage, or to escape censure or punishment for some fault, is but too natural, (to young people especially,) and should always be instantly checked, and in the case of the young sharply punished.

Of the still more base practice of telling a lie to the disadvantage of another, or in any way bearing false witness against him, words of too severe condemnation can scarcely be used. It is this which brings man into a very close resemblance to the evil one himself. He is the arch Calumniator,—Adversary. “He was a liar from the beginning”; and further the unerring word of the Savior tells us that he is the father of lies. All falsehood then, comes from the devil; and alas! all who are like him in this respect must share his awful eternal doom: for it is laid down in God’s word that “all liars shall have their part in the lake that burneth with fire and brimstone.” (Rev. xxi, 8.)

Truthfulness, we know, is one of the bright and distinguishing attributes of the Divine character, and we can readily understand that a mind trained by long practice in untruthfulness and deception, must be utterly unable to know God, and unfit to dwell in God’s blessed presence. And if this be a chosen attribute of God, it will appear conspicuously in the character of His children; for they will resemble Him even now, that they may be like Him hereafter. “When He shall appear we shall be like Him; and every man that hath this hope in Him purifieth himself even as He is pure.” Besides being a duty towards God, strict truthfulness is due to our fellow creatures, both that they may esteem

us, and may have comfort and satisfaction in the society around them : for all confidence would be destroyed if deception were a general characteristic. As Christians associating together we owe, each to every other individual, the most careful observance of truthfulness and honor : and we notice that the Apostle presses his exhortation upon the Ephesians, upon this particular ground,—“ putting away lying, speak every man truth with his neighbor, for we are members one of another.” The mutual respect and regard that all Christians should feel one towards another, require that no member of the body should attempt to deceive another, or should do or say anything to weaken the perfect trust and confidence of the general society. If we lose confidence in one another, as Christian believers, all real comfort is gone, and one of the brightest and most attractive traits of a Christian community is taken away. “ As ye would that men should do to you, do ye even so to them ”: and as we ourselves would not wish to be deceived or misled in any matter, so should we take care that in no particular we mislead others, either by direct or indirect falsehood, by evasion, by insinuation, by dissimulation, by misrepresentation, by assuming excellences that we do not possess or practise ; or by pretending to be, in character. position, wealth or influence, what we are not. When tempted to any of these things,

let us bear in mind that even if successful in imposing upon those around us, we cannot possibly deceive our Maker, we cannot hide our real character from Him, and we are incurring His severe displeasure; for He is eminently "a God of truth."

I have omitted to speak in the proper order, of other phases of untruthfulness, not necessarily confined to dishonest minds, or by all Christians considered culpable. One is the practice, not uncommon, it is said, in fashionable society, of declining to see a visitor upon the plea that the person enquired for is "not at home," when in reality that person is at home. Now, although it is argued that here is no deception, because the meaning of the phrase is understood by all, and because it is not taken to mean what it implies literally; yet, if this be so, why use such a phrase at all in such a case, when some other, of unquestionable propriety, might as well be used? But further, who can tell how great an injury may be done in this way to uneducated servants, and possibly to those servants brought up at home with strict regard to truth, if they are compelled by their employers to utter words positively untrue? And supposing also such statements are made in the hearing of children, how strange must it seem to them, how perplexed must their minds become, and how confused their ideas of truth! And is it needless to enter

into particulars regarding the conduct of parents in presence of their children, and to caution them against doing, or saying anything that may by possibility have a bad effect upon young minds? Some parents, in order to quiet a troublesome child, will threaten it with some imaginary enemy in another room, some unseen power about to seize and punish it. Now this is not right. It is stating what is false: and it can only tend to educate the child to do a similar thing, when anything is to be gained by falsehood. Again, one sometimes hears a parent, who wishes to get a noisy and importunate little one out of the room, deliberately tell it that some one wants it, up stairs or in the kitchen, when in truth nothing of the kind is the case, and when the weak device is a pure invention. Surely this is a dangerous expedient, and that child, (to whose disposition falsehood is but too natural,) is being taught that a convenient misstatement is not so very objectionable. It may seem that these are small failings, and that the danger is chiefly imaginary. But when we consider how very tenacious early impressions are, and at what a very tender age some children are capable of reasoning intelligently, and of drawing inferences, more or less correct, from what they hear, parents, and all who have the care of children, cannot be too watchful over their words and actions, lest, in any degree, they injure the moral

sense of the little ones. No character is higher, no standing more admirable and influential than that of the Christian who scorns to tell an untruth, and is universally regarded as one whose word can be unhesitatingly relied upon, "whose word," as the business phrase goes, "is as good as his bond."

The Psalmist, glowing with the contemplation of the just and honorable and truthful man, exclaims,—“Lord, who shall dwell in Thy tabernacle; or who shall rest upon Thy holy hill”? And immediately answers,—“Even he that leadeth an uncorrupt life: and doeth the thing that is right, and speaketh the truth from his heart. He that hath used no deceit in his tongue, nor done evil to his neighbor, and hath not slandered his neighbor.—He that sweareth unto his neighbor, and disappointeth him not, though it were to his own hindrance.—Whoso doeth these things shall never fall.” S. Peter thus exhorts,—“If any man speak, let him speak as the oracles of God.” Several other points of moral duty, and moral wrong-doing, are touched upon by S. Paul in the Epistle for to-day: but these I must leave for your own private study, my brethren; trusting that no one, who calls himself a believer and a Christian, will neglect to read and to study God’s holy word,—those Scriptures that are able to make us wise unto salvation. “Christ Jesus came into the world to save sinners,”—from eternal death, and from the present power and influence of sin.

REPENTANCE AND FORGIVENESS.

Church of the Ascension, Studholm, March 22nd, 1869.

"Out of the depths have I cried unto Thee, O Lord; Lord hear my voice: let thine ears be attentive to the voice of my supplications. If Thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with Thee, that Thou mayest be feared. I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities."—PSALM CXXX.

This Psalm, which is the sixth of those called Penitential, may furnish us with many thoughts, upon which we may with profit to our souls meditate at all times: and as the season of Lent is set apart by the Church to call her members to humble themselves before God on account of their sins, to confess, to repent, and to pray earnestly for pardon, this Psalm would seem to be admirably adapted to the season, (as indeed are all the seven,) and may, by God's grace, be blessed to our spiritual good.

But let us come to the consideration of it, not in a mere formal way, and just because the voice

of the Church, or that of her minister suggests that penitential thoughts are specially suitable at this season. Rather should we be at all times, and in consequence of our daily reflections upon the sad sinfulness of our nature and our practice, in such a frame of mind as will make these and similar expressions of deep penitence seem just suited to our feelings, as though they were the spontaneous utterances of our hearts. Yet because, in the case of most of us, (let us hope of every one of us here present today,) there is upon our consciences no great or flagrant sin, humbling us in the very dust, and forcing us to feel how rebellious we are against our Heavenly Father, and how richly deserving His wrath and condemnation : and because persons so situated, and leading quiet, reputable, perhaps very busy lives, are apt, as we well know, to forget how infinitely holy and good is the gracious Being who created us for Himself, Who preserves us, and bestows upon us daily, numberless and great favors ; and how very imperfect at the best, how tinctured with evil, how cold and ungrateful is the service, (if such it may be called,) which we daily render Him ; it is of great importance that we should, now and again, (and the oftener the better,) be reminded of our true position, and be brought to humble ourselves deeply in His sight, against whom every little sin is in reality an act of rebellion, and every day passed in forgetful-

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Let me, therefore, entreat you, brethren, not only to give earnest heed to the things which you hear in this sacred house concerning your everlasting welfare, but to carry home with you serious thoughts, and a real desire to make available for your own individual good the teaching of your Church and of your minister at this solemn season. Examine well and faithfully the state of your hearts; see if you know anything by experience of that deep contrition and sorrow for sin, to which the Bible so often alludes as though it were the expected and invariable experience of all believers, certainly of all sinners. Ask yourselves whether you really feel any reason why Christ should be precious to you; whether you have so thought of God, and of His unspeakable holiness on the one hand, and of your own great unworthiness on the other, as to become alarmingly aware how utterly impossible it must be that you should ever be admitted into His presence in heaven, unless you can in some way obtain His forgiveness. Have you earnestly studied the Divine Word to discover whether you can be forgiven, and how? Have you deeply meditated upon those statements in it which declare the universal depravity of the human race,—that “there is none that doeth good; no, not one?” Have you thought, again, of the

awfulness of that sentence "the soul that sinneth it shall die"; or that "by the deeds of the law," (i. e., in effect, by our own righteousness,) "there shall no flesh be justified?" And if you have seriously thought of these things, have you not felt that you must cry out with the Psalmist,—
 "if Thou, Lord, shouldest mark iniquities, O Lord, who shall stand"? or, as it is rendered in the Prayer Book version,—
 "if Thou, Lord, wilt be extreme to mark what is done amiss, O Lord, who may abide it?" But be assured that no one is likely to have any correct idea of the sinfulness of even an ordinary careless life, and of the distance at which such a life keeps a man from God, and from the hope of salvation, unless he be really in earnest about his soul, and unless, through the precious influence of God the Holy Spirit, he be made to understand what manner of spirit he is of. "When He is come," said our blessed Lord, "He shall reprove the world of sin, of righteousness, and of judgment." It was through such influence, and by means of such serious reflection, self-communing, and self-condemnation, that the Psalmist was led to feel as deeply as his words indicate,—
 "Out of the depths have I cried unto Thee, O Lord." No mere superficial impression of the heinousness of sin could have suggested to him that word,—
 "out of the depths." It was surely an overwhelming sense of unworthiness, in God's sight,—

a real, and almost crushing, feeling of spiritual depression that forced him thus to bemoan his sin, as though he were loaded down with self-accusation, and hidden and buried, almost from the sight of God Himself, beneath the deep waters of guiltiness. Under a similar depression and disquiet of soul, he elsewhere exclaims;—"all Thy waves and Thy billows are gone over me." Yet from such depths of despondency and wretchedness, he cried earnestly to God,—
"Lord, hear my voice; let Thine ears be attentive to the voice of my supplications." He still had faith, though no goodness; trust in God's goodness and love was still left, after all confidence in himself was utterly gone. And it is when self-complacency is entirely extinguished in the sinner's breast, that he is prepared to come to God in that meek and contrite spirit which is so acceptable to Him. Then it is that he begins to understand the need and the indescribable preciousness of a Savior,—of One who is righteous, and can stand before the Father, and plead His righteousness, and intercede for those who have no goodness to offer in propitiation of the Divine anger. When sunk in the depths of despondency and self-accusation, alarmed at the full conviction of God's infinite holiness and justice, and of His plainly denounced indignation against sinners; how grateful, how precious to the convicted sinner to be told,—to believe,—

that "there is forgiveness with" God! It is more, almost, than he dare hope for, more, far more he feels than he deserves. And when he learns how it is that there is forgiveness with God,—when the Divine word itself assures him that, "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins," then he feels that there is not room enough in the human heart for the love of Jesus, that eternity is indeed needed for the full and satisfying expression of the deep gratitude due from a ransomed soul.

"There is forgiveness with Thee, that Thou mayest be feared." The mind of man must surely be filled with awe and with fear, when contemplating the wonderful nature of the Divine Being,—infinite in all His attributes, in His greatness and glory, in His holiness, in His justice; and yet infinite also in His pity and love for those who were only unholy, and altogether unlovely;—"just, and yet the justifier of him that believeth in Jesus"! And Oh! who would not "fear" to offend One who loves our race with such a wonderful love? The very mystery of Divine pardon, through, as we know, the incarnation, suffering and death of God's own Son, may well impress us with a holy fear of the incomprehensible nature of Him who could make reconciliation possible. We might descant at

large upon the love in return for all this which should fill the heart of every lost child of Adam,—lost, yet found;—a slave of Satan, yet forever ransomed; dead through Adam, dead in sin; yet new-born to righteousness and everlasting happiness, alive for eternity through Jesus Christ our Lord.

But the Psalmist speaks here of the “fear” of God,—a fear such as even Christ’s redeemed people may feel, and indeed should feel, lest, through the weakness of our mortal nature, we should presume upon the infinite love, compassion and condescension of our God and Savior, and should grow confident and familiar, as though He were as ourselves; and should so address Him, or speak of Him, in an unbecoming manner. Our love and filial confidence, as ransomed sinners and adopted children of God, should ever be tempered, purified and refined, with a holy and humble fear. See how faithfully and thoughtfully our Church keeps her members in mind of this, as of all needful truth and doctrine, when she directs us to pray in the Litany,—“that it may please Thee to give us an heart to love and dread Thee.” “There is forgiveness with Thee, that Thou mayest be feared.”

“I wait for the Lord,” says the Psalmist, “my soul doth wait, and in His word do I hope.” It would appear that notwithstanding his deep penitence, his unreserved acknowledgment of

sinfulness, and his faith and confidence in God in the midst of the deepest depression, the Psalmist was not at once relieved or comforted in his mind, or made to feel in any sensible way that his offended Maker had heard his cries for pardon, and had forgiven him. The discipline of patient waiting, of endurance under difficulties and discouragements was thought good and necessary for him. His faith must be tried and proved, and made stronger by the trial. He must wait the Lord's time. And with what yearning desire, with what earnest longing he did endure and wait, is manifested in the repeated and truly humble declarations in this verse.

"I wait for the Lord." He does not speak as one who had any right to expect an early or immediate attention to his requests; nor as though God were under any obligation to grant him peace and comfort at once. He fully believes "there is forgiveness with God"; but he feels, no doubt, so unworthy of that forgiveness, as not to presume in thought to limit the time at which Divine wisdom and love will see fit to act. He is content to wait, if only in the end, and in God's good time, he shall be forgiven, and comforted in his spirit. How earnest, as well as humble he was, is seen by the reiteration of his declaration, and by the terms he uses, "I wait for the Lord; my soul doth wait." This was a matter in which the whole energy of his

being was employed : his greatest,—his eternal interests were at stake. He did not merely believe, as with the mind only, that the Most High would act just when He pleased, that He must know best, and would of course do what was right ; and that he must of necessity await God's time. He is too much in earnest, too anxious about his soul to feel only thus. All this he well knows ; but his soul is aroused, and he continues to cry with the utmost fervor for pardon, he ceases not to besiege the throne of mercy, his soul waits in hope and longing for God's answer.

But why does he thus persevere, what encourages him to hope or expect that God will, at some time or another, hear him and grant his urgent requests ? It was that which we all have to cheer and sustain us in all difficulties and discouragements ; and which will never fail Gentile or Jew. He relied upon God's promises :—"in His word do I hope." Long before the Psalmist's day, and for the express comfort and encouragement of those who should be in any distress of mind because of their sinfulness, God had graciously proclaimed Himself, through His servant Moses, as "merciful and gracious, long-suffering, abundant in goodness and truth ; keeping mercy for thousands, and forgiving iniquity and transgression and sin." And upon this, or upon other similar assurances of the Divine

word, the Psalmist implicitly relied. "In His word do I hope."

Our faith, our trust in God, our reliance upon His word, should surely not be less, but rather much stronger than the Psalmist's. God has, in truth, "given unto us exceeding great and precious promises," (as the Apostle speaks.) He has promised us reconciliation through the blood of His Son Jesus Christ; forgiveness of sin; acceptance in His beloved; victory over sin; a wonderful and glorious triumph over death and the grave; and finally an eternal life of holiness and perfect enjoyment in His presence. And, as the Apostle declares, "all the promises of God in Him are yea, and in Him Amen." And, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things"? Without a doubt, "He is faithful that promised."

But often we must learn to wait. This is deemed by Infinite Wisdom a valuable discipline for our souls. It draws out, and exercises our faith; proves the reality of our belief in God and His revealed word; is honoring to Him, as it is evidence of strong love and deep humility in ourselves. So, if we have striven long in prayer to draw nigh to God, and to draw down spiritual blessings upon our souls; if we have perseveringly used all Divine ordinances, and helps to the soul,—public worship, Holy Com-

munion, fasting, self-denial of other kinds, active charity, self-sacrifice, and yet have failed to experience all the internal comfort and joy we thought we should obtain, let us not be discouraged. In the days of His sojourn in the flesh among men, the blessed Savior allowed a poor woman, who had faith, charity, humility and great love in her heart, to follow Him with her prayers and entreaties, and "made as though He heard her not"; then, actually spake words of great discouragement, and apparent disdain,— "it is not meet to take the children's bread, and to cast it to dogs." Yet in the end, and because she persevered, and so, manifested strong faith, He granted the utmost that she asked; and with His Divine lips spoke such gracious words of commendation, and of power, as these,— "O woman, great is thy faith: be it unto thee even as thou wilt." Thus all the while the earnest, striving Christian is receiving blessings, though he knows it not,—spiritual strength gradually imparted,—the world's hold of his heart surely, though imperceptibly, diminishing,—and the heart of Jesus yearning more and more (if I may so say with all reverence,) to receive and embrace him, and to gather the wandering sheep into His heavenly fold. "Wait, then, I say, on the Lord"; let your soul hang upon His promises; trust implicitly in His word. "My soul waiteth for the Lord," says the

Psalmist, "more than they that watch for the morning: I say, more than they that watch for the morning." "The repetitions here," says Bishop Horne, "do beautifully express that ardent desire, which the contrite soul hath for the salvation of God. Dr. Hammond," he adds, "seems to have given the true construction of this verse,—My soul to the Lord: i. e. riseth, cometh or hasteneth to the Lord, from the morning watches, i. e. from the time when they hasten to their watches; in other words, the guards every morning that hasten to their watches, are not earlier than I am in my daily addresses to God. Who these watches or guards of the morning are is best expressed thus: They that observe the morning watches, that they may offer their morning oblation, i. e. the priests, which in their turn officiated; or rather, some officers of theirs, which were peculiarly appointed from a tower to expect the first appearance of break of day. With such earnestness did the ancient Church expect the appearance of that dayspring from on high, which was, in the fullness of time, to visit the world."

And shall not the penitent and believing Christian gladly devote the earliest moments of waking consciousness each morning to "thoughts of God and things Divine"? Will not the grateful and loving spirit then dutifully "rise" to the Lord, and "hasten" at once into His presence, with

the acceptable offering of prayer, praise and thanksgiving? It is a blessed thing to devote our first and earliest thoughts each day to God. Soon it will become a habit; and will have a sanctifying effect upon succeeding hours, chastening and hallowing the thoughts that follow, and spreading a salutary and Christian influence over the whole day.

And shall not God's priests, at least, present to their Lord this worthy offering, as the brightening dawn heralds the rising of the sun? But ye, brethren, "are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." Let us anticipate worldly thoughts by heavenly: let us ever place that first in time, which is so unspeakably more important than all earthly thoughts, plans or engagements. Betimes in the morning, and all through the day, let us wait on the Lord for pardon, for grace, for spiritual light and strength, and for an answer to our prayers. And may "the Lord direct our hearts into the love of God, and into the patient waiting for Christ."

THE GOOD SHEPHERD.

St. John's Church, Oromocto, May 7th, 1871.

"The Lord is my Shepherd; therefore can I lack nothing."
—PSALM xxiii, 1.

At the time when this Psalm was written David was probably the Sovereign of a great nation. He was, by the grace of God, by special Divine selection, King over the chosen people of Israel. His fame must have been widely spread abroad as a brave and fearless man, a successful leader of armies, a victorious general, a great and mighty conqueror. How pleasing to find the mind of such a man so deeply imbued with the spirit of earnest piety, as his must have been, who could compose such a treasure of devotional thought as is to be found in the Book of Psalms. And to read in the writings of a great, renowned and powerful king, not a record of the exciting scenes through which he had, in his day, passed; nor of the many important and glorious victories he had achieved in war; nor of his own individual deeds of surpassing bravery and strength; but only a simple diary, as it were, of the struggles,

the longings, the fears and hopes of his soul:—confessions, (the most full and out-spoken,) of his weakness and unworthiness in the sight of God; words of deepest penitence and remorse for his sins, and earnest prayers for Divine guidance and guardianship; cannot but be suggestive of many valuable and edifying reflections.

King David's mind must have been eminently strong, vigorous and self-reliant,—able to cope successfully with difficulty and danger; his position had accustomed him to command, and no doubt also to the lavish flattery and admiration of those about him. Yet he is not, by all this, led to imagine himself more than human, nor is he betrayed into a feeling of independence of a Higher Power. Without a doubt God's grace, God's all-powerful grace, made him what he was; and the Divine Spirit filled his soul with the love and the fear of God. In the midst of all his glory and greatness he could write,—“The Lord is my Shepherd.” It was natural that such an illustration should suggest itself to the mind of the Psalmist; for though a king he had not been always in such an exalted position; he sprang from no royal stock. As a youth he had himself followed the lowly occupation of a shepherd. David kept his father's sheep. And, while in that unpretending walk of life he was selected by God's secret counsel

for his future high position. "He chose David also his servant; and took him away from the sheep-folds. As he was following the ewes great with young ones, He took him; that he might feed Jacob His people, and Israel His inheritance." Perhaps the thoughtful mind of the young shepherd had led him, in those days of quiet pastoral life, to reflect much upon God, and His goodness; upon man, and his feebleness, folly, and ultimate destiny. And, as he led his trusting flock hither and thither where the best pasturage could be found, he may have thought of the Divine care and Providence so strikingly displayed, when of old time the progenitors of his nation were miraculously guided and provided for, as they wandered through the wilderness forty years; and so of God's care of him individually. And now, in his days of grandeur and power, his thoughts revert to the lowly employment of his youth, and to the peaceful, innocent life in the fields. "The Lord is my Shepherd therefore can I lack nothing."

No doubt the illustration here used may have been suggested directly to the mind of the Psalmist by the Divine Spirit; for it is one very often used in the Bible; and seems to have been deemed by Divine wisdom peculiarly suitable to express the connection which God has condescended to establish between Himself and His people. In Jeremiah xxxi, 10, the Lord saith,

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off; and say,—He that scattereth Israel will gather him, and keep him, as a shepherd doth his flock." Of the Messiah yet to come,—the Son of God,—Isaiah (xl, 11) declares,—“He shall feed his flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young.” In the New Testament also, and with the most direct reference to the office of the Savior, is this same striking metaphor used. “I am the Good Shepherd,” said our Lord, “the good Shepherd giveth His life for the sheep.” “I am the Good Shepherd, and know My sheep, and am known of Mine.” And what illustration, taken from the employments in which men are engaged, could have been selected, more expressive of tenderness, care, protection, guidance and watchfulness? How comforting the truth that God desires thus to be thought of by us; that the Savior Himself chose this very figure to convey to our hearts, the depth of His interest in us, His constant care over His people, and to lead us to trust in His protecting arm!

“The Lord is my Shepherd; therefore can I lack nothing.” A human shepherd, however strong his interest in the well-being of his flock; however anxious that no harm should happen to them; may not always have it in his power

to procure for them abundant sustenance, or to provide sufficient and timely shelter. The drought comes, and the great heat of summer parches up and withers the already scanty herbage; so that, let the shepherd lead his sheep where he will, they grow weak, and languish, through lack of sufficient food. Or, at another season, the mountain storm sweeps down, with bitter cold and blinding snow, and on the bleak hill-sides no shelter can be found, nor could the strongest and most active shepherd now erect any structure to shelter the chilled and suffering sheep. Or, the troop of famishing wolves suddenly rushes upon the fold; and one man's arm, however strong, one heart however brave cannot wholly protect the flock. He may, because he is a good shepherd, risk his life as David did, or even give his life for the sheep; but some of them also perish. No human foresight, vigilance or care, can, at all times, and in all emergencies, effectually succor and defend the helpless flock. Not so with our Heavenly Father,—the Great and Good Shepherd of His trusting people. Not so with our dear Lord, who indeed gave his life for the sheep, but by that sacrifice saved them all! He is all-powerful, and can defend His people against myriads of foes; ever-watchful, so that the most treacherous and subtle enemy cannot steal unawares into the fold; with stores, boundless and inexhaustible, He is always prepared to

feed and sustain His flock ; and when the storm arises, and threatens devastation and destruction, the unseen shield is interposed, or the Divine voice of power says to the raging elements,—“Peace, be still.” Most truly, and confidently can the Christian say,—“The Lord is my Shepherd ; therefore can I lack nothing.”

But is it so ? Do God’s people, do the servants and disciples of the Lord Jesus, never lack anything ? We cannot affirm that, as regards that which is needful for the body, this is the case. Many very devoted believers have, in all ages of the world, been placed in circumstances of poverty and privation. And their belief in God, their efforts to serve Him, and to lead holy lives have not materially altered their condition ; although, in many undoubted instances we read that when they really trust in God He does not permit them to perish, but, in time of greatest need, has often sent, in a most unlooked-for manner, timely supplies of both food and raiment. Still, no doubt many sincere and humble Christians, in large and overcrowded cities especially, are but scantily provided with the necessities of life, and really suffer from hunger, cold and nakedness. Can such persons, it may be asked, use the words of the text,—“The Lord is my Shepherd, therefore can I lack nothing” ?

In the highest sense, our God is the Shepherd of souls ; and that which is needful for the life,

the health, the comfort of the soul, He will assuredly supply. As regards the body, its gratification, its comfort even, its protection, are comparatively unimportant; indeed it may often be that a man's highest and everlasting interests require that his bodily wants should not be all supplied. In such circumstances he is almost forced to seek comfort of a different kind; the world presents so few attractions that it is not likely to steal away his heart from God; and this life has in it so little to compare with the perfect happiness of the life to come, that his thoughts must often dwell with pleasurable anticipation upon the joys in store for God's people, in the world above. The experience of real believers has undoubtedly shewn that even the greatest privations could not make their lives unhappy, or prevent them enjoying continually "peace and joy in believing." That such was the case with some of the earliest followers of the Lord Jesus Christ we learn from the records that have come down to our time of their sufferings and their joys; of their deep poverty in a worldly sense, and of the riches of Divine grace abundantly imparted to them; so that the one gave them no concern, caused them no grief or unhappiness, while the other were felt to be an abundant compensation.

In the inspired word we have S. Paul's statement of what befell himself, and of what his

feelings were when called to endure great privations and sufferings. "In weariness," he says, "and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness"; and yet "as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." And at a time when he was fully assured that only bonds and afflictions awaited him, he cheerfully and resolutely writes to his friends,—“none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.” So that we see how independent of external circumstances is the soul that is filled with the love of God; and how sincerely and honestly a suffering Christian could make use of the Psalmist's words,—“The Lord is my Shepherd; therefore can I lack nothing.”

When the soul is at peace with God, the believer is enabled patiently to endure bodily discomfort and distress; yea, (in the sense in which the Apostle uses the expression,) he can even “glory in tribulation,” knowing that “tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” And although he be not prosperous

in his worldly circumstances, though sickness and suffering be his lot, though bereavements be even multiplied upon his house, his faith will not be shaken; nor will he lose his trust in the Great and Good Shepherd of souls, who has promised to be his Guardian and Guide. "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty; for He maketh sore, and bindeth up; He woundeth, and His hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." "Who shall separate us," asks the Apostle, "from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us."

In the midst of the greatest suffering and want that God's people are ever called upon to endure, He will make His presence felt, and will sustain and feed the soul, though the body languish and decay. And how abundant is the supply of spiritual nourishment which God has provided for the souls of His people! How many the sources from which it may be derived! First there is the Divine word, in which are rich and abounding stores of food for the soul of man; and no one who comes, in earnest faith, to that great store-house will go empty away. This is like the food sent miraculously to the Israelites

to feed them in the wilderness. It is God's gift; it is sent from heaven. Then there is the visible Church of Christ, continually offering to lead needy souls to the waiting Savior. There are sacred days, Sundays and holy days, reminding men of the love and bounty of the Good Shepherd, who is never weary in providing needful spiritual help. There is also the counsel and the company of earnest Christian friends, who are, by God's grace walking in the same heavenward path; and who are thus, (though often silently, yet really) a help to each other.

Above all the Holy Spirit's constant sanctifying influence. And there is the blessed Sacrament of the Body and Blood of the Lord, which the Church is authorized to offer continually to her members; and to which Christ's ministers affectionately and earnestly invite us. In that Sacrament we partake spiritually of the flesh and blood of the crucified Redeemer. "The cup of blessing which we bless, is it not the communion of the blood of Christ; the bread which we break, is it not the communion of the body of Christ"? "I am the living Bread," said our Savior, "that came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world." Fitly then does the Church in her exhortation speak of this communing as "so Divine and comfortable a

thing to them that receive it worthily"; and heartily and earnestly may penitent and humble recipients join in the subsequent thanksgiving,—
"we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of Thy Son, our Savior Jesus Christ." When, therefore, in addition to all the many ordinary helps and assistances in our heavenward journey that our bounteous Father has provided, He has condescended to feed our souls with this holy food; and has provided that it shall never fail; ought we not thankfully to exclaim,—
"The Lord is my Shepherd, therefore can I lack nothing"? And if God's bounty has provided everything that our souls can need or require to bring them to the heavenly rest, and to sustain the Divine life in them, how inexcusable are they who, in the midst of this abundance, suffer their souls to starve and die. What more could have been done for them? All has been provided by the Good Shepherd, yet men most unthankfully neglect to use that which He offers.

Having, beloved brethren, been early admitted into the sheep-fold of Christ in Baptism, having, in Confirmation, placed ourselves under His care and guardianship; having had, since, ample proof that His arm has shielded us in many dangers, that His ever-watchful eye has discerned for us

the approach of temptation, and His blessed Spirit has warned, and effectually assisted us; having been made partakers of the richness of His grace, and of the heavenly food in the Holy Sacrament; let us be more and more watchful lest we fall away from grace given; let us follow scrupulously the leading of our Divine Shepherd and Guide; let us, by daily prayer and communion with Him, keep close to Him, and under His all-powerful protection. Then, though the prowling wolf seek our destruction, though the vile adversary, "as a roaring lion goeth about, seeking whom he may devour," we shall "be saved, and go in, and out, and find pasture"; and when we come to pass "through the valley of the shadow of death" we will fear no evil; for Thou art with us; Thy rod and Thy staff will comfort us.

FREDERICTON CATHEDRAL.

Christ Church Cathedral, Fredericton, N.S. Dec. 1888.

"O, how amiable are Thy dwellings, Thou Lord of Hosts! My soul hath a desire and longing to enter into the courts of the Lord."—PSALM lxxxiv, 1, 2.

In the Bible version of this Psalm the word read, instead of "dwellings" is "tabernacles"; and if the Psalm was composed by one of the sons of Korah, before the time of King Solomon, that word "tabernacles" would very accurately describe the kind of dwelling in which God was pleased to manifest His Presence among the Jews in the earlier part of their history: and in, or rather around which, that people assembled for Divine worship. No sooner had the Jews been delivered from the bondage of Egypt, and become an independent people, than God, who had long before chosen them, in their forefather Abraham, to be His peculiar people, made arrangements for a settled Church establishment among them, and for the regular, orderly, stated worship of Himself. Unsettled as yet in any land, and having many years of a wandering life

to lead before they could be established in the country God had chosen for them, they could not well build a permanent, immovable structure for Divine worship. By God's directions, therefore, given through Moses,—the political, rather than the ecclesiastical head of the nation, they were instructed to provide a tabernacle, or large movable tent, in which the public services of the Church might be performed, and which could be taken down, and carried with them wherever they went.

When we read, as we may in the book of Exodus, the very particular and minute directions God was pleased to give, for the proper construction of all parts of the tabernacle and of everything to be used in it for the due celebration of Divine worship; when we notice the richness of material, the brightness and beauty of coloring,—the blue, the purple, the scarlet, the fine-twined linen, we cannot but learn that, in God's estimation, these things were by no means unimportant. "Let them make Me a sanctuary" said God, "that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." And although the Apostle, (Hebrews viii.) points out the chief reason why Moses was so particularly enjoined to proceed in strict accordance with the instructions given him,

namely, because the tabernacle and its furniture, as well as the priests of the sanctuary and the services performed, were types and shadows of things loftier and spiritual, of things, that is, connected with the Great High Priest of our profession, and with His wonderful work of Atonement and Sacrifice, yet the devout mind will, I think, acquire from this narrative a deep impression of the importance and the sacredness of everything connected with the worship of Almighty God. Indeed were there not some adverse prepossession or prejudice in men's minds, arising from the abuse or superstitious use of the beautiful and ornamental in the public service of God's house, all earnest worshippers who read what is said in the Old Testament respecting the preparation of the Jewish tabernacle, and the subsequent building of the temple in the days of King Solomon, would feel that nothing could be too rich for God's service, no reverent attention to the externals of Divine worship improper or hurtful. And by reverent attention I mean that which has kept in view, throughout, the great object of honoring and doing homage to God. And where this has been the one grand dominant idea, formed in the mind and heart by a thorough and devout familiarity with the teaching of God's holy word, the happy medium will probably be attained, in which the desire for orna-

mentation will not run into excess, and in which that which was intended to assist the soul in the true worship of God shall not become a hindrance or a distraction. A devout and earnest heart will desire to have God's house so constructed and ordered that the idea of worship will be at once presented to the mind the moment we enter it; and that while man's needs are simply provided for in the arrangements, the thought of God's honor and glory may be always prominent.

When we read, in the book of Revelation, S. John's glowing description of the beauty and magnificence of God's own dwelling place, in which He has provided that redeemed souls and bodies of men shall also dwell, we must surely feel that beauty and chaste decoration are not unsuitable for those earthly temples in which faithful souls now assemble for holy worship. "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal,—and the City was pure gold like unto clear glass. And the foundations of the wall of the City were garnished with all manner of precious stones.—And the twelve gates were twelve pearls.—And the street of the City was pure gold, as it were transparent glass." Since, therefore, richness and beauty are spoken of, in the Divine Word, as marked features in those blessed mansions God has provided for His redeemed people,

and where is His own immediate Presence; since by His express directions the best and choicest of materials and the brightest of colors were to be used in the construction and decoration of the tabernacle; and since, by His permission, and guided by the suggestions of that wonderful wisdom He had imparted, King Solomon built such a magnificent temple to His honor, (of which God certainly approved,) we cannot suppose He will be displeased with any efforts we may make to adorn and beautify that house of prayer which we solemnly dedicate to His service, and to His service only, and in which we expect to ask Him to come down and meet His worshipping people. And as the mind of man is undoubtedly much affected at all times by outward things, it is surely most desirable that all that meets the eye, in the house of God, should tend to solemnize the feelings, and to subdue, and drive away all common, worldly, or frivolous impressions.

To you, my brethren, who have long had the privilege of worshipping in this beautiful Cathedral the line of argument I have been putting forward may seem somewhat superfluous; as no one, probably, is disposed to question its soundness; and you have, (many of you all your lives long,) enjoyed the great advantage of being surrounded, on every occasion when you came here to worship God, with admirably chosen helps

and incentives towards the perfection of Christian devotion. And these privileges you owe, under the good Providence of God, to the zeal, the wisdom, the educated taste in Christian art, the liberality of the good Bishop, who has so long, and so faithfully presided over the Church in New Brunswick. I say, here, the liberality of the Bishop, for although he has never let it be known how much he did contribute to the building of this Cathedral from his own private purse, there can be no doubt whatever that, from first to last, from the preparation of the ground for the foundation, to the crowning of the spire with the sacred symbol of our redemption, the amount the Bishop gave must have been large. The generous hand, that has been employed, during the past forty-three years, in helping forward all legitimate Church work, I may say in almost every one of the numerous Parishes in the Diocese, would scarcely be held back, even within the bounds of prudence, when so noble a work as this was in progress,—a work intended, and let us hope surely destined, to show forth to this generation, and to many generations to come, the honor and glory of God.

May we not anticipate, (it is a great pleasure to think,) that these massive walls, so solidly built, so strongly, skilfully buttressed, and duly cared for from time to time, may stand, during

long centuries to come, unbroken, uninjured, like those of the stately and glorious Cathedrals of old England; and that within these walls, and beneath this lofty and massively timbered roof, may be heard eight hundred years hence, a thousand years hence, the soul's pleadings, the glad thanksgivings, the melody of praise, in the very words we use now,—words of the grand English tongue,—destined, it may be, to be the chief language of the civilized world, until the end of the world itself shall come. We would like to think, too, that the Church people of Fredericton who may worship in this Cathedral a thousand years hence, may have learned, by tradition and history, the name of the large-hearted Bishop, through whose influence and efforts their beautiful Church was originally erected.

But the good Bishop, I notice, with that humble repression of himself so characteristic of him, has not allowed it to appear on record that to him Fredericton owes its Cathedral. In an appendix published with his Charge to the Clergy delivered in the Cathedral the day after its consecration, (Sept. 1st, 1853) it is stated,—“The first impulse was given to the erection of this structure by two old and zealous friends of the Bishop, who determined to present him with some memorial of their affection and esteem. This feeling was shared by others, and the sum

gathered amounted to £1500 sterling, which was presented to his Lordship by his former Diocesan, who bade him farewell in the presence of a large company, and presented him with a cheque for £1400 towards a Cathedral Church, or any other Church purposes." "The first impulse" no doubt was given, in a practical way, by the generous offerings of the Bishop's friends; but, doubtless, they knew what was in the Bishop's heart, and what he would much desire to accomplish, when he should assume the spiritual oversight of the newly erected see of Fredericton. It is evident, at least, that the original impulse towards the building of this Cathedral, and the first large and munificent donations of money were given because of the very high respect and esteem in which the Bishop, while yet only a Priest and Vicar of St. Thomas', Exeter, was held by friends in England.

After arriving in Fredericton the Bishop lost no time in bringing before the Churchpeople of this City and of the Diocese the project which he had so much at heart; and I well remember being present at some of the earlier public meetings in the Court House here, at which his Lordship, in the plain, simple, and yet very forcible language, of which he is so great a master, endeavored to enlist in support of his plans the sympathy and the practical help of his audience. And none, I think, who were

present, could fail to admire the quiet dignity, the calm, temperate language and the unobtrusive firmness of purpose, with which the Bishop met, and disposed of sundry objections and difficulties that from time to time presented themselves, (for there were difficulties and objections at times threatening to become serious ones,) respecting such questions as the site upon which the proposed Cathedral should be built, and the removal of the old Parish Church, in case the Cathedral should be built on the ground where it does stand. Objections so serious were made, that, but for the great firmness of purpose possessed by the Bishop, this Cathedral might have been built elsewhere; for in the midst of the discussions, an offer came from St. John of a commanding site for the Cathedral, and it was urged that as St. John was a far richer City than Fredericton, a much larger sum of money for the work of building could be obtained there. The Bishop's argument, if I remember rightly, seemed, in the end, to dispose of the matter, viz. that as the Queen, in her letters patent, had given the name of the City of Fredericton to the Diocese, he thought that here should be the Bishop's residence, and here the Cathedral Church.

In the end, through the good Providence of God, all difficulties were overcome, even the formidable difficulty of raising the large sum of

money necessary to build, and properly to furnish such a beautiful Church as this. Money was subscribed in Fredericton and St. John, and I think in other parts of the Diocese. A large amount, no doubt, was obtained through the Bishop's friends in England. It is interesting to know, and should not be forgotten, that the magnificent East window was chiefly the gift of members of the Church in the United States. So that the congregation who worship here have always before their eyes a beautiful memento of the cordial relations existing between the two branches of Christ's holy Church, although political differences may occasionally threaten to disturb the happy harmony so long subsisting between the two peoples. Across the foot of the window are depicted the arms of the seven Dioceses, at that time established in British North America; and by this happy device a permanent record is kept, in this Cathedral, of the number of Sees existing in 1853, in what is now the Dominion of Canada; and so an idea may at once be had, (suggesting most grateful reflections,) of the marvellous progress made by the Church on this side of the Atlantic, since the Cathedral was built. Then, (that is, thirty-five years ago,) there were seven Sees; now, by the good hand of our God upon us, there are eighteen.

It has pleased God to spare to this time, and

until he has attained to quite an advanced age, the devoted Bishop, through whose efforts this Cathedral was built, and who laid its corner-stone; and we shall shortly, with God's permission, have the pleasure of welcoming him back to the Diocese he has served so long, and loved so well. Most touching it is to read, in the report of his Lordship's remarks upon the occasion of his visit, a few weeks ago, to S. Augustine's College, Canterbury, his reference to his distant Diocese, to which he expected soon to return; "for forty-three years," said he, "I have been at the head of the Church's work in that Diocese; I have never grown tired of the work; and would not exchange my Diocese for any other in the world"; and then, looking far away, over the broad Atlantic, he addressed his beloved Diocese, as though it were within sound of his voice, using those most touching words of Ruth,—*"Where thou lodgest I will lodge; thy people shall be my people, and thy God my God; where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me."* *Justum ac tenacem propositi virum.* Can we find any where a more striking, more instructive example,—impersonation of that most valuable virtue of steadfastness of purpose than in the venerable Metropolitan of Canada, and Bishop of Fredericton?

One of the most cherished ideas of the Bishop, when first he came to the Diocese, with regard to the building of Churches, was that all sittings should be free; and this principle, this arrangement, was entirely opposed to the practice and prejudices universally prevalent in this country forty years ago. A very strong opposition to the Bishop's plan was felt throughout the Diocese generally. There was scarcely one free Church in all New Brunswick. But what is the case now? Churchmen have come to recognize, almost to a man, that the Bishop was right; and few indeed, in this day, are our Churches in which pews are bought and sold. Again wisdom and steadfastness prevailed. This Cathedral was built for God, and so are all our Churches now. Emphatically is this sacred building "the house of God." Here the rich and poor meet together, for the time on equal terms. This earthly sanctuary is a type, rather I should say, a reflection, a humble but true reflection of the heavenly home of God's elect, where Abraham and Lazarus, —the rich and powerful patriarch, and the once neglected beggar; where Zacchaeus, the wealthy collector, and the poor widow whose whole earthly possessions were but two mites (one farthing,) shall together worship as pardoned sinners, joyful saints, at the glorious throne of the Common Lord and Father of all.

Looking then, at this rich and beautiful house

of prayer, to which all are welcome who come to worship God, and to hear His word, to which all are invited day by day, not on Sundays only, but on every day of the year, may we not, with a deep sense of the peculiar fitness of the words, exclaim,—“O how amiable are Thy dwellings, Thou Lord of Hosts”! How lovely, how beloved!—the refuge of all God’s children,—a sweet retreat for the believing—a fit place for the humiliation and confession of the sinful, for the prayer of the needy, for the thanksgiving and praise of the favored disciple, for the public recitation of the inspired Word, for the continual preaching of salvation through the merits and the precious Atonement of the Lord Jesus, for the due administration of the holy Sacrament of baptism, and for solemn and reverent communings in the great Eucharistic feast!

“My soul hath : desire and longing to enter into the courts of the Lord.” “A desire”; and not a desire only, but a longing.” Ah! my brethren, may we not well question with ourselves whether we honestly feel this great earnestness in so holy an occupation? No doubt those who habitually attend the daily services in this Cathedral, and who have learned to value the frequent opportunities of joining in the public worship of their Lord, would not willingly deprive themselves of the great privilege they enjoy; and they enjoy it the more, the more

regularly and frequently they come, and the more devout and prayerful their hearts are. And we may reasonably wonder that in the Cathedral City, only a small number comparatively of the members of the Church, should avail themselves of the daily prayers and Scripture readings in the Cathedral.

My brethren, surely the earthly life ought to be a preparation for the life to come; and we are taught that in the world above the worship is unceasing. Let us, remembering the glorious destiny of Christ's redeemed servants above, seek to make such a faithful, reverent, frequent use of the house of prayer here below that it shall prove to have been to us none other than the house of God, and truly the gate of heaven. "O worship the Lord in the beauty of holiness." "Blessed are they that dwell in Thy house; they will be always praising Thee."

THE QUEEN'S SEXAGENARY.

Maisonneuve Mission, Montreal, June 20th, 1897.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven, and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all. Both riches and honor come of Thee, and Thou reignest over all; and in Thy hand is power and might; and in Thy hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious Name.—1 CHRON. xxix, 11, 12, 13.

Were it not that a variety of thoughts, and many words are usually looked for, in a Sunday address in Church, one might be almost content to let these three verses stand, as a sufficient sermon today; inasmuch as they express, so grandly, and so simply, the principal thoughts that should occupy our minds and hearts on this most interesting and unique occasion. Interesting, because we, as a portion of the great British Empire, over which a good, and gracious Queen has reigned for sixty years, feel that this Empire is ours; and that this noble woman, who still occupies the throne, is, under God, our Head, and Ruler; a Queen, to whom we render willing, and dutiful homage; and, I think, we are just as

ready and glad to recognize her Sovereign position as if we had ourselves chosen her, by our own votes and voices, to so high a place. The occasion is unique also; because, through all the twenty centuries, or more during which a monarch, or monarchs, have reigned in England, not one, before Victoria has held the position of Sovereign, for so long a time.

Who can fully estimate the value and the blessing, to a great Empire, of prolonged life and service, granted to a Sovereign whose character and example have been all that a Christian people could wish; and who has, by God's grace, been taught and guided from her youth, to live righteously, and to rule with justice and mercy! Well may we in our day, believe there is a meaning, beyond a mere formal one, in the devout recognition of God's supreme Sovereignty, which we notice in the fine official title of the Queen,—“Victoria, by the grace of God, Queen of Great Britain and Ireland, Defender of the Faith and Empress of India.” What, but the special favor, or “grace” of God, placed upon the throne of England, sixty years ago, the youthful Queen, who has been proved, through all these years, to have been so admirably fitted for her high place; and fitted, not only by natural gifts of mind and temper, but also by the specially wise and judicious training from her earliest years, for which she, and the Empire owe a deep debt of

gratitude to her good mother, the late Duchess of Kent. "God seeth the end from the beginning."

But what of the people? Had the British nation been summoned to elect a Ruler, on the death of William IV; and had they been able to anticipate that the little kingdom of two seagirt Islands was on the threshold of the magnificent expansion and development, to which it has, in the last sixty years, attained; perhaps they would have hesitated to place over them a mere girl of only eighteen years. But, as we may say, (and we can say it properly and reverently, because the phrase occurs in the holy word itself,) "The foolishness of God is wiser than men, and the weakness of God is stronger than men." And so "by the grace of God" a woman came to the throne, and the woman's hand has held firmly the sceptre of a world-wide Empire, for sixty years; and the woman's head and heart have proved equal to the great responsibilities of exalted station, and to the splendid opportunities of the eminently Christian era, in which she has lived. "The Lord is King; the earth may be glad thereof; yea, the multitudes of the Isles may be glad thereof."

It is true that the wise political constitution of the Empire, perfect, I think, as perfect at least as any human organization can be, provides for the reigning monarch, as advisers, statesmen

of mature age, of much experience, and of trained and tried political capacity; it is true also that, in the earlier years of her reign, the Queen enjoyed the great advantage of having at command, at all times, the wise counsels, the trustworthy, unbiassed advice of the noble Prince, and, as is now at least acknowledged, exceptionally wise and sagacious man, to whom she had given her hand and heart. And it might be thought that, with such help, and such counsel, it were an easy matter, to rule wisely, and to avoid serious mistakes in government. And many a sovereign, in such a favorable position, would no doubt, have, only too readily and gladly, thrown off the most troublesome cares of state, being quite willing to assume that all grave responsibilities rested constitutionally upon the ministers of the crown. Queen Victoria, however, appears to have always taken a strictly conscientious view of her position, and of her duty towards her people at home, and towards the Empire at large; giving her best personal attention to all important matters; and not shrinking from making her wishes known, and her influence felt, when a specially grave occasion seemed to call for her intervention.

It is said that, when a serious crisis in international politics occurred, at the time of the American civil war, thirty odd years ago, and when there seemed great danger of a rupture

of peaceful relations between England and the republic to the South of us, the Queen's earnest desire that peace should be preserved, prevailed; and thus the Confederacy of the Southern States was not recognized by England as a belligerent, independent nation, and the permanent disruption of the United States was, for the time at least, averted. That a considerable section of the American people are not in the least grateful to England for her kindly forbearance on this occasion, is but too manifest; and we may have our own views, as to what course we would have preferred England should have taken, at that time; yet, at least, it must be admitted that the decision was all for peace, and for lasting good will between the two great English-speaking peoples. That this peace may never be broken must be our most earnest wish and prayer; and it is comforting to believe that, among the higher class of American citizens, a kindlier feeling towards England does prevail, and a truer appreciation, we hope, of her undoubted friendly spirit, and of the eminently peaceful attitude she has, for so many years maintained towards a kindred people; separated indeed from her, geographically by a great ocean, and politically by a differing allegiance; yet one, in language; one, to a certain extent, in blood; and one, in the holier bonds of a common Christian belief.

We need not, even in our own thoughts, in-

dulge in a comparison of the relative wealth, or greatness, or power of these two nations. That would be a task unprofitable and vain. We subjects of the Queen of England may well be satisfied with the knowledge that British possessions are found in all parts of the world; that, in wealth, the Empire is very richly endowed; and that its power is recognized, and respected the world over. And, when speaking or thinking of these indisputable facts, our thoughts will be kept upon a high level, and secured from mere vain-glorious, and vulgar boastfulness, if we take care to cultivate the humble, devout spirit of the great warrior King of Israel, so eloquently, and we may believe, sincerely, manifested in the grand tribute of praise to God, which I have selected as my text today:—"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven, and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all. Both riches and honor come of Thee, and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious Name."

Greatness, power, glory, victory, majesty, the king specifies, and to these I may briefly refer.

The British Dominions constitute, undoubtedly, a great empire. Oh that each of the many millions of that empire were willing, and glad to join in King David's devout ascription of praise to God, "Thine, O Lord, is the greatness." England's power, especially as symbolized in her immense navy, which is shortly to be exhibited, not however in its full strength, before the eyes of the princes and kings of the earth; when the Queen will review, at Spithead, in English waters, it is said, twenty-five miles of war vessels, drawn up in imposing array; that power, on one element, will be abundantly manifested. And as this is but one of the great pageants, to be provided for the entertainment of the many thousands of visitors, of high and low degree, who are expected to gather together, on English soil, and on English waters, during this week, to do honor to the venerable and gracious Lady, who rules over many lands, and reigns in many hearts, the display cannot be characterized as ostentatious merely, or boastful. And I am sure the good Queen will be ready to say, in her heart, with the most devout of her subjects,—
"Thine, O Lord, is the power."

Thine also is "the glory"; for surely it may be said, with truth, that the glory of the British people consists chiefly in their time-honored recognition of the paramount claims upon their

allegiance of the Almighty Ruler of the universe, "the King of kings and Lord of lords." Witness the magnificent Cathedrals, the numberless beautiful parish Churches in England, and now in so many of England's colonial possessions, all dedicated to the worship of the one true God: witness the coronation service and ceremonies by which English Kings and Queens are installed in office, based professedly, and distinctly upon religious belief, and upon the admitted value and importance of prayer: witness the provision of chaplains for the army and navy, for the parliament, and for all State institutions: witness, in short, the recognition everywhere, by the State, of God's supreme claim to the allegiance and service of all the people in the realm, from the highest to the lowest. Surely, then, we may say that this is a great nation, "a wise, and understanding people"; and may hope, and expect that the blessing of God will long rest upon it. Out of the general recognition of religious duty surely has grown up, in the British Empire, much, if not all of the pure living that seems to be specially characteristic of our nation; and the high thinking also, which has rendered illustrious a fair portion of the literature of the Victorian period. Here in their general religious character, appears the true glory of the people; and emphatically, "Thine, O Lord, is the glory."

Shall I say anything of "the victory," in the military sense of the word? The arms of England have certainly been wonderfully successful in all parts of the world; and the old flag has very often been carried forward to victory on the land, and on the sea; and during the reign of Victoria, those arms have never met with any great disaster. Of some great battles and so called "glorious" victories in history it may well be said:—But what good came of them at last? The glory of the English arms is to be recognized chiefly in the frequent result, (not always, no doubt, so intended, or foreseen, but, by God's good Providence so ordered,) that English wars, and English victories have opened the way, in many heathen and infidel lands, for the wider spread of Christian teaching, with all its blessed civilizing influences and the glorious hopes inspired. "Thine, O Lord, is the victory."

And if the greatness of England's name, and the success of her arms have taught remote and uncivilized tribes abroad a wholesome fear of giving offence; and if, as appears, some of these tribes have learned that the Majesty of England is represented, and so happily illustrated in the person of a gracious, benevolent, motherly Queen, so that they have come even to venerate "the great white Mother," and if thus greatness and goodness are made to appear in a happy combination in the head of the Empire, then, further,

we may exclaim,—“Thine, O Lord, is the Majesty.” “Riches also, and honor come of Thee; and Thou reignest over all.” “And in Thine hand it is to make great. Now, therefore, our God, we thank Thee, and praise Thy glorious Name.”

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glorious

“THY WILL BE DONE.”

Christ Church, Mangerville, July 23rd, 1871.

“Lord, behold, he whom Thou lovest is sick.”

—S. JOHN, xi, 3.

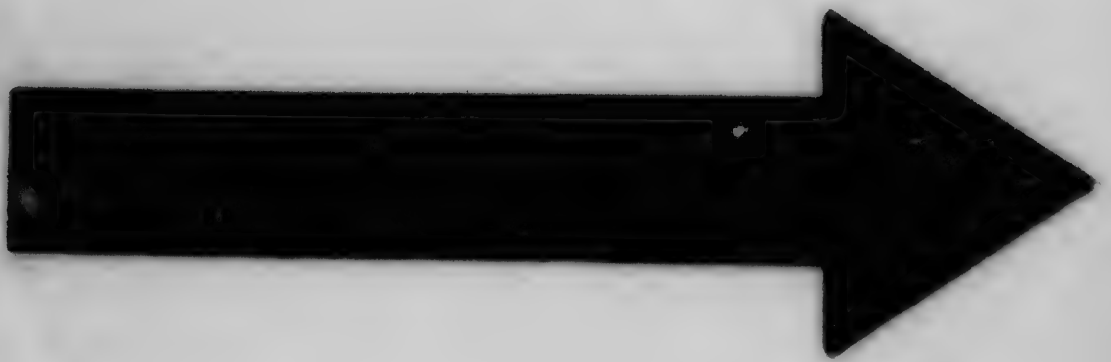
How very touching is the narrative S. John gives in his Gospel, showing the position the Lord Jesus, in the days of his flesh, condescended to sustain towards the little family at Bethany—the brother and the two sisters! The Evangelist, in most simple, and yet graphic, language, presents his readers with a living picture of quiet, domestic, social life;—Lazarus and his sisters, (orphans no doubt at this time,) continuing to live together in harmony and love, and extending the blessings of a pure-hearted hospitality to their saintly, homeless friend. Often, we may suppose, did the Lord Jesus lodge in the house of His willing entertainers, when He was in the neighborhood of either Bethany or Jerusalem. Nothing is told us of how it fared with Him in other parts of the country. Perhaps He not unfrequently passed the night in the open air, with no shelter, no friendly roof to cover

and protect Him. Literally must it have been true of Him, as His own words imply, that in general He had not where to lay His head. And the Lord and Maker of all would work no miracle (as He so easily could have done) for His own bodily comfort: nor would He put any constraint or pressure upon men's inclinations or will; but left them to deal with Him as they would have dealt with any common man. Ah! how many must have, thoughtlessly or selfishly, missed a great blessing, when they failed to ask the Good Teacher to eat, and to rest with them! Unawares they would have entertained, not an angel merely, but the Lord of Angels, the Lord of Hosts.

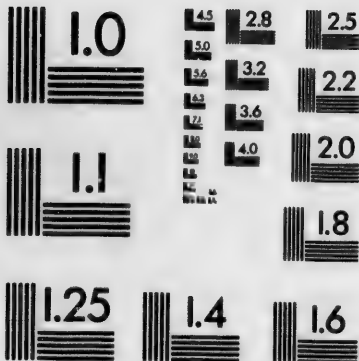
In some way Lazarus and his two sisters had been led to form a very different estimate of the lowly Nazarene, from that in which the mass of the population of Judea held Him. Their house was always open to Him; they loved, we may be sure, to have Him as their guest. Martha was always solicitous for His comfort; Mary never wearied of listening to His holy teaching. In such a house, tended by such loving friends, and talking undisturbed with such teachable disciples, what a grateful solace must have been imparted to the heart of the Savior, what a blessed refreshment of spirit must He have experienced, after a day of hopeless effort with multitudes of hard hearts, and after enduring

the insane and wicked "contradiction of sinners against Himself!" They who thus ministered, affectionately and unselfishly, to the comfort and happiness of the incarnate Savior,—who loved Him, and, in act, manifested their love, were, we know, greatly loved in return. "Jesus loved Martha, and her sister, and Lazarus." Nay, was it not rather His love that first went forth in quickening, sanctifying power to them? As in every case of a sinner arrested in his downward course, and drawn in fear, penitence and faith to God, the first advance towards reconciliation and pardon comes from God; so, in this instance, the secret, silent love of Jesus was but reflected, (and feebly too, though sincerely) in that reverential affection His three friends manifested towards Him. Always "we love Him, because He first loved us."

And in this little family at Bethany we see a type of all those who are not insensible to the love of Christ, and who do not drive His Blessed Spirit from them. To such He comes, often, it may be, as to His friends at Bethany, in the quiet evening hour, when the toil and worry of the day are past; and when the heart, convinced by so recent experience of the vanity of all earthly things, feels the need of something better, holier, more enduring to rest upon. Then a holy thought will enter the mind; a good impression steals over the soul; a conviction is felt of the



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blessedness of those who can hold communion with God, and who can rest and trust in Him. Surely, my friends, it is Jesus who thus visits us; it is His gracious, sanctifying Spirit who strives lovingly with our spirits, and asks us to entertain the Savior of our souls, and to commune, to our eternal good, with Him! "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." The Savior knocks at the door of our hearts at such blessed moments; and, oh! how critical, how decisive of our eternal doom, such moments may be! A slothful insensibility to such impressions, an unwillingness to entertain holy and pious thoughts, a careless transition of the mind to some common or worldly subject, and especially a sinful thought or desire, may effectually close the heart against the heavenly visitant; and Jesus will be forced to depart, not finding in that heart a lodgement or a welcome. At a later period in the earthly life of our Redeemer—if that may be called His earthly life which followed His resurrection—two disciples, who at the time knew Him not, but who had been listening (with what rapt interest and glowing hearts their subsequent words testified,) to His most convincing interpretation of Old Testament prophecies concerning the Messiah, unwilling to part with such a Teacher, gave Him the earnest,

pressing invitation:—"Abide with us, for it is towards evening, and the day is far spent." And to their great comfort and joy this unknown Instructor, having accepted their invitation, and sat down at the table with them, revealed Himself in the act of blessing and breaking bread; and they knew that their crucified Lord had indeed risen from the dead. Another type, brethren, of the blessedness of those whose great interest is centered in Christ, and who desire to know more and more of Him whom they have learned to love.

Blessed, however, as the little household at Bethany was with the frequent presence and manifest love of the Savior, they were not exempt from trouble and sorrow. The head of the family, he who was naturally the stay, support, and protector of his sisters, fell sick. The Divine Word does not dwell upon the sadness and great anxiety they must have felt, as they watched the fatal progress of the disease, and saw their brother's precious life slowly ebbing away. Perhaps they at first thought, "surely the intimate, the beloved friend of the Great Prophet will not be suffered to die." At length, however, they sent the urgent message—"Lord, behold, he whom Thou lovest is sick." It is remarkable, as you may have observed, that they make no request. They, who knew Him best, and who, from frequent and intimate intercourse with Him had

learned the kindness and ever prompt benevolence of His heart, felt, no doubt, that a request in this case was not necessary. It would be enough for Him to know that a friend,—one loving and beloved,—was sick; and His aid would not be withheld. Or, the respect and reverence with which the family had learned to regard Him, restrained them from sending a message of such a pressing nature as they would have sent to an ordinary man, or to a physician in whose skill they reposed implicit confidence. "Behold, he whom Thou lovest is sick." The message, without any request, was surely very suggestive,—the appeal to a sensitive and loving heart, not less powerful than the most urgent entreaties. It implied the utmost confidence and trust in the power and love of Him to whom they sent this, as it were, silent appeal.

Yet the message failed, apparently, of its purpose,—the Lord came not; the sickness continued; the vital power failed, and at length death closed the scene. So at least it must have appeared to the grieving, bereaved sisters. But, what a different view did the eye of Jesus take of this scene! He could see, from the distance, His friend sickening, languishing, suffering; longing, too, we may suppose, with his anxious sisters, that the Divine One would hasten to his relief. Yet, even after the message came, the Lord, "abode two days still in the same place where He was." Was He

insensible to the sufferings of His friend? Did He not care for the sorrow, the anxiety, the anguish of those who watched by the bed of the dying man? He was not indifferent to the one, nor regardless of the other. And is not the case just so in our day? Many friends of Jesus, many whom Jesus loves, are visited with sickness, pain, sorrow, and, shall I not add—death. Jesus knows all this, as it is occurring: He permits it to be; for He could prevent it if He so willed, by His omnipotent word, or by His invisible presence. Surely He does not unkindly permit such trials to befall His friends: He knows just what measure of suffering to permit or to send: He knows there is life in the cup of sorrow; there is health in the sharpest and most repulsive remedy. A good end, a wise purpose are at the bottom of all the trials that befall the friends of Jesus.

"When Jesus heard" the message sent by the sisters of Lazarus, He did not move from His place but only said to those around Him:—"This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." The Lord mentions one of the objects to be gained, (and a very important one,) by the sickness, and temporary death, of Lazarus. An opportunity would be thus afforded for the exercise of the Divine, miraculous power inherent in the Messiah as the Son of God; and God the

Father, (to whom, as you will remember, the Savior at the moment of performing the great miracle, appealed,) would be magnified in the eyes of the people, and glorified in the hearts of those who were not hardened past all belief. Other, and very important benefits, too, may have been designed, in God's wise and holy counsels, to flow from the sickness of Lazarus, and from the grief of his friends. Christian graces, which, without some such trial, would not have been called into exercise in their hearts, may have now had the first impulse given to them; and submission, faith, patience may have only now been really tried, or fully developed. Not often are these graces so soon, and so signally, rewarded and blessed, as in the case of Martha and Mary.

Let us learn, brethren, that while the dispensations of God's providence are often, as we must confess, very mysterious, and in some cases, sadly perplexing; it is because we can see such a very little way beyond the present moment, and cannot at all take in the wide range of the field upon which the Divine Spirit, in these ways, secretly, but successfully, operates. Let us learn to be patient, trusting, faithful; and in God's good time, either the reason why we are called to suffer, and the reward of Christian suffering, will be clearly and most satisfactorily manifested, or we shall receive, even without

any marked impression at the time, real accessions of spiritual strength, and invaluable experience to be used for our advantage in our future Christian course. Let us, above all, take care that, under trial, we bring no discredit upon our previous Christian character, or profession, lest the enemies of the Lord should, in their hearts, mock and say,—“Where is now thy God?” Let God in all things be glorified through Jesus Christ.

When Lazarus lay suffering and dying under the pressure of a sore disease, it is quite possible his sisters may have wondered why this trouble and anguish should befall them and him; more especially as it is plain, from their enjoying the special friendship of Jesus, that they must have been unusually pious and devoted servants of God. Why should they, who endeavored really to serve God, and who, out of the many thousands of Israel, were almost alone in loving attention to the wants of the incarnate Savior; why was it needful they should be so severely afflicted? Such thoughts, we know, would be quite natural, and might, unbidden, rise in the mind, though not expressed in words. If the sisters felt for a moment anything of this sort, better thoughts must have speedily prevailed. The message they sent to Jesus manifested no want of faith, no abatement of trust in the power and love of their Divine friend. They did not

assume that, because absent, He had forgotten them; nor, even at the time of their greatest distress and perplexity, did they complain, or doubt His love. "Lord, behold, he whom Thou lovest is sick." Ah! may not their continued, steadfast trust in Christ, shame many Christians now, who should know Jesus as well as they knew Him, not by sight, indeed, but through His blessed word, and the power of His grace; and who, yet, when great trouble and sorrow come upon them, suffer their hearts, if not their lips, to complain. "He whom Thou lovest" should still be the abiding faith of every child of God, though suffering and pain be his lot, though bereavements and sorrow often shroud in gloom and darkness his path through life. Not, "he whom Thou once didst love," when all went well, when prosperity and happiness daily cheered the heart; but, "he whom now and still Thou lovest," although sorely tried, grievously afflicted with sufferings, Thou couldst, in a moment, and with a word, remove.

That the love of Jesus, which, even at the time of extreme distress and anguish, Martha and Mary would not permit themselves to question or doubt, had in truth suffered no abatement, was very signally proved; first—when, at the risk of most violent and malignant persecution, that had already threatened His life, Jesus determined to go into Judea again, to visit Bethany,

to comfort the mourning sisters, and to restore to them their lost brother; secondly—when, standing at the cave in which lay the dead body of His friend, "Jesus wept," until the Jews, wondering at so tender a proof of deep affection in such a Great and Holy One, exclaimed—"behold, how He loved him;" and, thirdly—when, in fulfilment of the comforting assurance He had already given to Martha—"thy brother shall rise again," He addressed His lifeless friend by the familiar name, and spake those few words of wondrous power—"Lazarus! come forth." Let nothing, dear brethren, induce us to question the abiding love of Christ. However discouraging or disappointing appearances may be, sooner or later that Divine love will manifest its constancy, its depth, its power.

And, even though the spark of life should long flicker, and at last expire, when a servant of Christ comes to die, without the soul experiencing a full, comforting assurance of Christ's presence and love; yet, believe, O Christian, that He who permitted His loved friend Lazarus to languish and die, and yet came not near him; He who allowed the two devoted sisters to mourn their only brother, lost and gone, dead and buried,—four days laid, and decaying, as they thought, in the grave, is no less present with such a one, will be no less present with thee in thine hour of extremity, than He was pre-

sent in spirit with them; and will, in due time, prove His love, just as wonderfully as He proved it to them. For "the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "Verily, verily, I say unto you," are His own gracious words,—
"He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life." Even when most grievously afflicted, the Christian will always be prepared sincerely to say—"Though He slay me, yet will I trust in Him:" and though earth afford no rest from weariness and pain, though misfortune, trouble, and sorrow should be my ordinary portion; (and let us be extremely thankful that there are but few who are so sorely tried,) yet, for all this, my soul shall cleave steadfastly to Jesus; and I shall rejoice in my sufferings, if I may glorify my God and Savior by the constancy of my faith, and by my unwavering belief and trust in the ultimate, the everlasting happiness of all who sincerely love God, and walk in His most holy ways.

NOTE—The above sermon was preached shortly before the death of Mrs. Simonds, who passed away at the Margerville Rectory, on Friday, August 4th, 1871, at the age

of 39. It was printed for private circulation, at the request of a friend, and contained a prefatory note by Mr. Simonds from which the following is here reproduced:

"The following Sermon, (the text for which was taken from one of the Lessons for the Sunday on which the Sermon was preached,) was written at a time when one very near and dear to the writer was lying ill, alas! never to recover.

Although the printed Sermon will probably be seen by very few, the writer cannot but offer up a fervent prayer that to some anxious or sorrowing heart it may, by God's blessing, bring edification, comfort, and spiritual strength."

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THE NEW JERUSALEM.

Trinity Church, Sussex, February 7th, 1897.

"I. John, saw the holy City, New Jerusalem, coming down from God out of heaven."—REV. xxi, 2.

In the last two chapters of that wonderful book, that S. John was commissioned to write, towards the close of his long life, a very beautiful description is given of a grand, and glorious city, which the Apostle calls "New Jerusalem"; and which he describes as "coming down from God out of heaven," and which, therefore, may be safely understood as indicating, to some extent, as making known, it may be, to human minds, as painting, for human eyes to look upon, the heavenly world itself. This "New Jerusalem," although eminently the city of God, will differ greatly from the old Jerusalem, where once the Divine glory appeared on earth, and where God's Presence long dwelt. It bears, indeed, the same name, for that name is a significant, and beautiful one,—“the vision of peace,” or “the inheritance of peace.” The first Jerusalem was, no doubt, at times in its history, a

vision of peace, and we call to mind, especially, the reign of Solomon, ("the peaceable,") when all foreign wars had ceased, and when internal discord, and selfish ambition must have been overwhelmed by the glare of the unparalleled magnificence of the court, the city, and the gorgeous temple. For years, at that time, Jerusalem was at peace, and seemed a fitting resting-place (if any spot on earth could be such,) for the visible symbol of Jehovah's Presence, glowing, mysteriously, upon the mercy-seat, within the temple. And O how long might that peace, and that Presence have blessed, and made illustrious the earthly Jerusalem, if the people had been pure as the flashing gold upon the temple, stainless as its snow-white walls!

But, the living city,—the hearts within Jerusalem were not pure; the great mass of souls there were a most unfit abode for the infinitely Holy One. There was no peace in that Jerusalem for the Divine "Prince of peace"; no place, in hearts darkened by hypocrisy and sin, for "the Light of the world." And so, at length, amid the Babel voices of execration, and unbelief; out of the deep gloom of sin, that hung, like a pall, over the unrepenting city, the fatal act, that sealed its doom, was perpetrated; and the people uttered, in their blind fury, the wild, the fateful imprecation,—*"His blood be on us, and on our children!"*

But, some there were in Jerusalem,—the few, who with loving hearts, and teachable minds, had followed Christ; had heard from His lips, the sweet, assuring words,—“In My Father’s house are many mansions; I go to prepare a place for you”;—such a place, we may believe, as one of them was privileged to see, before he was removed from earth, to see in vision, indeed, but surely in vision behind which lay outspread the dazzling reality. On earth could then be seen no fitting place; nor are there now satisfying joys for souls really joined to Christ, the Savior, visited by the Holy Spirit, “purified by grace within.” But, through the gate of death, these souls, these sanctified bodies of Christ’s people shall pass,—the one by a great translation, the other by a joyful resurrection, into the place of His Presence, into the wondrous glories of the New Jerusalem. From the earthly Jerusalem, where Christ Himself suffered, to the heavenly, will have passed some of His early disciples,—the favored James, the saintly Stephen; followed, from numberless other points, on this earth’s surface, along invisible, converging paths, by “the glorious company of the Apostles,” “the noble army of martyrs,” and, in due time, by “the holy Church throughout all the world.”

S. John is inspired to give a somewhat detailed description of the glorious City yet to be re-

vealed, with its "foundations garnished with all manner of precious stones," its "walls of jasper," its "street of pure gold, as it were transparent glass." And, while it is possible that this striking description may be, to a great extent, figurative, we have no authority for affirming positively that it is so. For, richness, and beauty of coloring are marked features in the works of God, with which we are familiar,—the deep green of the fields in the summer time, varied, and lightened, and adorned with many flowers of exquisite delicacy and fineness of texture, and of varied, and charming colors. And surely these productions of the soil were not made, nor colored at random; nor this beautiful painting spread abroad over the fields without a purpose. The same All-wise, and benevolent Creator, Who so adorned His inanimate works, has furnished man,—His noblest creature here, with faculties for admiring and enjoying the beautiful in form and color; and, further, gives to the teachable heart, the power, shall I not say, the tendency, to look up, from the beautiful creation, to the bountiful Creator. And, as the same intelligent, gifted beings, who, here on earth, had gazed with pleasure, with rapture even in many cases, and with spiritual benefit, upon these curious, and attractive productions, will, hereafter, be transferred to the higher sphere; and will possess, probably, the old familiar senses, though amaz-

ingly improved and perfected, it is not, I think, taking a low, or too materialistic view of the enjoyments, and surroundings of the heavenly life, to suppose that objects, arrangements, adornments will be there provided, which the sublimed, and quickened senses may intensely enjoy; and out of which the pure hearts of the redeemed may receive ever fresh, constantly recurring, and varied incentives to praise and devotion. And, if so, we may assume that S. John's description of the beauties of "the New Jerusalem" is not figurative, or metaphorical only.

And may it not sometimes be a help to our devotion, and our faith, if we picture, in our minds, the glories of heaven as fitted to give delight to all the faculties of the redeemed, to the pure and holy instincts of souls and bodies, dwelling in the very presence of their Creator, and made like the gracious Redeemer Himself? It is, at least, very desirable that our thoughts of the heavenly world, and the heavenly life, should not be so undefined, shadowy, mystical, as to leave upon the mind chiefly an impression of vagueness, almost of unreality. It is right, certainly, it is most important, that we should make no approach to the poor imaginings of the untaught pagans, whose highest notion of the nature, and happiness of heaven, was derived from what they knew of the commonest, and least elevated emotions of the earthly body.

The Bible, clearly, gives us a very different idea. "Whosoever wills," said the Savior, "to come after Me, let him deny himself, and take up his cross, and follow Me." And we learn, from the whole teaching of the New Testament, that the heavenly life will be, in important respects, very different from the earthly:—the powers, faculties, emotions of glorified saints infinitely more exalted and spiritual, approaching, in a degree of which we can now form but a very faint conception, even the emotions of the Divine Nature. "It doth not yet appear," wrote the same S. John, "what we shall be; but we know that, when He shall appear, we shall be like Him." And S. Paul teaches that Christ's people, by keeping always before their eyes the glory, or character, of the Lord; by, in fact, reflecting that glory," are changed into the same image, from glory to glory, even as by the Lord, the Spirit." Begun here, that marvellous resemblance will, we believe, be completed, and perfected, in the life to come.

To resemble Christ! What is it? He was full of holy spiritual affections, of Divine benevolence, of love to God, and man. Yet, though so lofty and great, and superhuman, He noticed, with admiration, surely, the beautiful things of earth, the delicate little lilies that grew upon the mountain side, the marvellous fineness of texture of all flowers, of which His eye could take notice,

though man's, unassisted, cannot, and their rich and varied coloring, concerning which He declared that, "even Solomon, in all his glory, was not arrayed like one of these." And we may call to mind also, as bearing directly upon the subject to which our thoughts are tending, that the richness of material, and harmony of colors which must have been so conspicuous, and attractive, in the holy, and beautiful house at Jerusalem, and in the robes of the anointed high priest,—the twelve jewels in the breast-plate, the gold, the blue, the purple, the scarlet, the fine-twined linen, were furnished according to express Divine directions; and so, may be interpreted, (reverently) as indicating a taste for material beauty in God's own nature. The heavenly world, therefore, may be so furnished, and adorned as to supply sources of exquisite enjoyment for all the faculties, and tastes, with which pure, highly gifted saints above may be endowed.

We know, certainly, that the taste for music, and for sacred song will be there enjoyed, and gratified; for S. John tells of the harpers before the throne of God, "harping with their harps"; and again,—“they sing the song of Moses, the servant of God, and the song of the Lamb, saying,—great and marvellous are Thy works, Lord, God, Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name? For Thou

only art holy; for all nations shall come, and worship before Thee." No doubt in such views, and representations of heaven, and its employments, those Christians will take a special interest, who have been endowed, in this life, with tastes, and faculties, to which such representations most directly, and forcibly appeal. But, surely, there may be attractions in them, for those also, who have not been so gifted! And there are many such Christian people,—many, who are but faintly impressed by the beauties of nature; many, whose tastes are not specially gratified by graceful architectural arrangements, and proportions in Churches; by richness, and tasteful blending of colors in storied windows, or on consecrated walls. Some, also, there are, who have not, from nature, the love of music, and the gift of song. And, for these, there are, certainly, fewer enjoyments now. Yet, if they have, in their souls, an idea of "the beauty of holiness"; if the words of praise and thanksgiving, as they are heard in God's house, apart altogether from the musical sounds, are grateful to their hearts, and express the upward aspirations of their souls, surely their spiritual enjoyment is great, and their service not less true, and acceptable to the Heavenly Father than that of worshippers, more variously endowed. And when, hereafter, such persons, saved by the sacrifice of the Blessed Lamb of God, whom they

had learned, on earth, to know, and to love, shall stand with the other redeemed, before the throne, and in the Great Presence, we may be sure they will not be conscious of any lack of gifts; but will be able to take their full part in the grand, harmonious worship; and will, probably, with an added feeling of delight, use joyously, the new gift of sacred song in instant praise of the Bountiful Giver; and will enjoy also, with a rapture, before unknown, the visible, the material beauty of the "holy City," the "New Jerusalem," the glorious, eternal home of God's elect.

May it not sometimes happen, that they who sing the praises of God, in His holy house, and are unusually gifted with correctness of musical taste, and with melody of voice, enjoy so intensely the mingled, yet perfectly accordant tones of many voices, and of skilfully played instruments, that the words of praise, in chant and hymn, the sentiments, the real worship in song, is in danger of being seriously, hurtfully eclipsed; and so, that God may not be so much honored, as individual feelings and tastes gratified? This is a danger to which we, who are not particularly musical, are not so much exposed; and perhaps, in this, we may recognize a species of compensation for fewer gifts. God be praised, for those we have! And may He give all of us grace, to use, in His house, all our faculties, consciously, in His service; and to

remember always, as we kneel, in prayer, and as we stand, in praise, that "God is a Spirit; and they that worship Him, must worship Him in spirit, and in truth."

"LET EVERYTHING THAT HATH BREATH, PRAISE THE LORD."

And may God grant that having manfully
"fought the good fight," having finished our
arduous course here on earth, and having kept
and truly taught the faith, we may be permitted
to meet in Heaven those to whom our words
have been spoken; together rejoicing for our
common salvation with joy unspeakable; and
raising our united hearts and voices in one ex-
alted endless song of praise "to Him that loved
us, and washed us from our sins in His own
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Closing words of sermon preached in 1849.

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APPENDIX.

MEMORIAL SERMON.

*Preached at St. John's Church, Oromocto, January 30th, 1898,
By REV. H. E. DIBBLEE, M. A., Rector.*

"For he was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord."

—Acts, xi, 24.

The supreme work in this, our earthly, dying life is to prepare for that never-ending, ever-expanding life, which is to come. He who is willing to accept this interpretation of the larger purpose of our human life, can only comprehend the present in its relation to the future; he can only value his opportunities and place in God's great world today in so far as they supply means for the accumulation of treasure, which change cannot remove, which time cannot destroy. In my desire that we should imbibe more deeply into our lives this predominating thought, so that it may become in each of us an energizing, working principle to intensify the reality of our profession as Christians, and to beautify and make sure our hope of entrance into the larger, happier life beyond, I have selected words of Holy Writ, which show the possibility of living

a good life, and which witness to the power of goodness upon the world of men and things.

If in one sense the name of S. Barnabas may be said to derive its chief lustre from his close companionship with S. Paul, there are yet many things that we know about him which suggest a character of very strong personal influence; steadfast in faith, devout and exemplary in life. According to S. Chrysostom, he was reputed as having a very amiable, loving disposition, avoiding all notoriety, and desirous of being conspicuous chiefly for the good he did. Proof is not wanting of the genuineness of his devotion to the service of his Master, for "having land, he sold it and brought the money and laid it at the Apostles' feet." In the Hebrew the word Barnabas means literally "Son of Prophecy," but from the Greek, we derive his more common designation, "Son of Consolation," or "Son of Exhortation." In the few notices we have of him in the "Acts," he is always represented as being true to the character which his name implies.

After the dispersion which followed the martyrdom of S. Stephen, the disciples carried the Gospel message to those who dwelt at Cyprus and Antioch, where a great number believed and turned to the Lord. When these good tidings became known to the Mother Church at Jerusalem, the apostles sent Barnabas to Antioch. And when he had come, true to his name, he

exhorted them all that with purpose of heart they should cleave unto the Lord. Then follows that beautiful tribute which S. Luke pays to the personal worth of this apostolic messenger, "for he was a good man and full of the Holy Ghost and of faith, and much people was added unto the Lord."

Not only here at Antioch, where under the influence of the saintly Barnabas, "the disciples were first called Christians," but always, and everywhere has it been the peculiar glory of the followers of Jesus Christ, that they have for a Leader, One whose humanity is ever presented before the world, as an ideal of absolute goodness. That one perfectly good and holy life, lived more than eighteen hundred years ago, amidst the temptations of our lower world, is still the model of all goodness, and the hope of all righteousness amongst the generations of man. Union with that ideal, perfect life brings into the soul of man the power to imitate His goodness, while the constant cultivation of that heaven-sent grace, creates a personal influence for good, which, wherever found on earth today, becomes the very "salt of our civilization."

While the knowledge we acquire of men and things fluctuates from time to time, and is always of uncertain value, there is something in human goodness which is known and recognized everywhere, as man's response to the inward moving

of the blessed, life-saving Spirit of God. This is what marks a standard of value in our world of human life, which is fixed and unvarying from age to age. By this we measure character, by it the influence of one life upon other lives receives its due and well-merited recognition. So must we always reckon goodness. It is human, inasmuch as it is so necessarily the product of continuous and unwearied human effort; but it is divine in a far larger sense, since it owes its origin to the one only source of all goodness, the Perfect Man, the God Incarnate, who once tabernacled on earth with men.

Oh then, what an unspeakably precious truth it is! He who was perfect man on earth, He who has exalted that perfect manhood into heaven, has opened wide the channels of grace, through which He pours into our human life today, the germ elements of that same altogether good and perfect life, which was only His. Yes, every baptized member of the body of Christ has received this consecrating, life-ennobling grace. To every one who has been new-born in the blessed sacrament of regeneration, our Savior, in mercy, has communicated the living seed of that matured goodness which characterized His life on earth, and which we may develop, until we approach in our lives, the goodness of the life He lived for us.

So Barnabas in his time and generation was a

witness to that abiding power for good which a loving God has been pleased to annex to the soul-life of His creature man. And so, in all ages of human life since then, there have been found in God's Church on earth, noble, self-sacrificing, world-conquering lives; characters so moulded in the image of our Perfect Man that they have reflected in no uncertain way, the beauty of a holiness which arises from the indwelling power of God.

Today I ask you to reflect earnestly upon this larger kind of life, as it has been brought so very near to us all, and made so very real to us all, in the close fellowship which we have had with one of the most worthy men that ever lived. When the Angel of Death comes to our world to claim his own, he comes oftentimes, we think, enwrapped with a mysterious cloud, which serves to conceal from our view the purpose of his coming. But when just one week ago today, in the early morning hour, of His own great day of worship and of rest, God's messenger came and took away to his place in Paradise the soul of that faithful Priest, it was as though we understood it all. There should be no note of sorrow associated with such a splendid triumph. Since this mortal period of three-score years and ten is the proper prelude to our real life, I am sure God must have known that the exact hour had fully come, when His

faithful laborer might fittingly be released from earthly toil, and enter his sphere of wider living in the Church at Rest.

If our human life is prolonged on earth until we reach, or over-pass, man's allotted span, may it not be in order that we shall have ample opportunity to accomplish our own maturer growth, and work some errand of mercy for others? If this be so, then you in this parish, where so large a part of his life was spent, are witnesses today how closely those two great purposes were blended into the one glorious watchword of his ministry and life—"Faithfulness." You have watched and wondered as you beheld the undaunted and tireless eagerness with which, until the very end, he sought to serve his Master in the sacred ministrations of his holy office; you have realized in all its most potent influence upon your lives, the goodness and beauty of the simple home life he lived; what you have seen and known proclaim to you the large accomplishment of these two ruling purposes of his life. He has accomplished his own maturer growth, and he has carried God's errand of influence to other lives. So when we look back over those fifty years in the sacred ministry of the Church, in our retrospect we find everything to indicate as I have said, a splendid triumph for the soul of that true man of God. Instead of regret, the heart-aching regret, that

burns itself out in tears of woe, we have rather a prompting which bids us go to God today, with a solemn "Te Deum," to praise Him for that noble life, which was so nobly spent to God's glory and for the saving of his fellow-men.

Anything in the nature of a mere eulogium would come in no good taste from one who knew the man, as I am grateful to feel he was known by me; always exhibiting a character more ready to withdraw than to be thrust prominently into the public view. And yet for the very love and reverence with which I have learned to regard him, and because, as you all heartily agree, "he was a good man, full of the Holy Ghost and of Faith," I cannot withhold from you, who were his parishioners and his friends, certain features in his life, which are most worthy of our imitation. His was truly a symmetrical life; a life which was at unity in itself. To borrow S. John's description of the Heavenly Jerusalem, "the length and the breadth and the height of it were equal." There was not only length of days, but there was also a ministry, which in itself extended far beyond the average length of human life; a ministry which adorned the priest's office, and worthily exhibited those many qualities of sound learning and devout, heart-reaching, earnestness, which always characterized his preaching. I hope a selection from his sermons which will embrace his fifty years of

active work, may be preserved to us in some permanent form. Then there was a breadth and thoroughness to the work of his ministerial life which should be cause for deep thankfulness to you, who know the value of his work amongst you. Not only was he a faithful Priest as he stood THERE at God's Altar to break for you the Bread of life, and to bless for you the Cup of blessing, not only did he address you from this place with words that were all the more precious because they came from a great loving, longing heart, which was seeking for your soul-saving, but in your homes, and especially at the bedside of sickness and of death, he was to you a shepherd indeed, ready at all times to speak the word of peace, to refute an error, or to go to the Throne of Mercy, in earnest prayer for some pardoning grace. And then the height of his life! How noble the purpose! How beautiful the aim of those many years of unselfish toil! His home life and his parish life went along side by side in one great overpowering desire to so live and work in this world, as to be found blameless at the coming of our Lord Jesus Christ. Ponder well these qualities of heart and character, and will you wonder, my beloved, that the influence of God's Priest has been so greatly felt upon us all for good!

But we are not alone in the benefit which has been derived because he lived. You cannot re-

strain the power of a positively good man over other men, no more can you circumscribe his influence. Canon Mosely has well expressed our truth. "It is astonishing," he says, "how much good, goodness makes. Nothing that is good can be alone. Like a stone you throw into the pond which makes circles on the water that are ever widening into others, until they reach the farther shore; so the goodness of a good man will go on expanding in its influence to the remotest circumference of human life."

A good man has gone out from amongst us. His personal work upon earth is ended, and he now awaits the fruition of his labors in God's Church at Rest. But, oh, my brethren, "lest we forget, lest we forget"! Shall not the memory of one such good life worthily and conscientiously lived, (which as a halo, encircles today the place he filled in our hearts) prompt from us a prayer to the God of our fathers that a double portion of that man's spirit may rest upon us! May we not crave to receive into our own lives, that copy of the Christ-life, which he so constantly reflected upon us! So, being dead, he shall still live and speak to us; the power of his goodness will be extended, the many prayers of God's Priest for you will be granted, and his faithful work for you rewarded. Then on that bright morrow of Eternity, when all shall stand before the judgment bar of Christ, "the salvation of the flock, shall be the joy and crown of the shepherd."

THE REV. RICHARD SIMONDS.

Fredericton Daily Gleaner, Monday, January 24th, 1898.

The death of the Rev. Richard Simonds comes with somewhat of a shock to the community, inasmuch as he has been in unusually good health of late, and ministered in St. Ann's Church on Sunday, January 9th last, with his accustomed reverential earnestness. He had made all arrangements for the celebration of the Holy Communion on the 16th, but was taken ill with pleurisy on the 15th, and although this was checked, pneumonia subsequently set in, and in spite of all that attention and good nursing could afford he succumbed yesterday morning at five o'clock.

The Rev. Richard Simonds was a native of this Province, having been born at Miramichi. He entered King's College, Windsor, in 1839, and graduated B. A. from that institution in 1843. Ordained deacon in 1846, and priest in 1847 by the Bishop of Fredericton, his first charge was Westmorland. After this he was stationed at Campobello for a short time; then as missionary at Studholm for 12 years; from

thence he was elected to Mougerville and Burton, where he remained until 1878. He was then elected to Dorchester, where he served as rector of the parish and chaplain to the penitentiary until his resignation in 1881, when he retired from active charge of a parish. In all these various positions he was a most painstaking, conscientious and efficient clergyman; always winning the affections and respect of his people, and discharging the duties of a priest of the Church of England with modesty and self-abnegation. Mr. Simonds was a gentleman of singular refinement and unfailing courtesy. Well read, and deeply interested in the progress of events; strongly attached to the Church of which he was a minister; a great lover of his native Province; always ready to do a kindness for anyone when it lay in his power; a preacher who spoke the truth in love, winning his hearers by a gentle persuasiveness which was peculiarly his own, Mr. Simonds' memory will be long cherished by those who received his ministrations and loved him for his sincerity and devotion to his Master's work.

Mr. Simonds had always been a man of delicate health, and yet continued to do an amount of labor which many a stronger man might have envied. After his retirement from the charge of a parish, he was always desirous of helping where his assistance was needed. Whether re-

siding in St. John or Fredericton, his greatest joy was to aid in the service of the Church. At Bathurst, where his efforts were greatly blessed; at Sussex, where he supplied their needs at a time of much trouble and perplexity with a wisdom and steadfastness which proved of great value; and in this city, where he died as he was supplying the place of the Rector during the absence of the latter for his health, he ever did his best to perform the duty so gladly assumed for the Master's sake, and by his brethren of the clergy was esteemed and beloved in no ordinary degree. As a citizen, Mr. Simonds was always alive to the best interests of the place of his residence, and did not shrink from the responsibility always resting on those whom God has blessed with means.

BISHOP KINGDON'S TRIBUTE.

*Extract from the Bishop's Annual Address, at the Diocesan
Synod of Fredericton, July 5th, 1898.*

The fifteenth Psalm has been said to describe the character of a perfect gentleman,—we may say, a Christian gentleman. It is supposed to have been written on the occasion of the removal of the Ark to Zion. It seems to have been intended to describe the perfect character,—the man who can, without suffering as Uzzah did, draw near to God and live in His Presence. I would like to connect it with the memory of one who has been summoned to that Presence since we last met,—the Reverend Richard Simonds, for whom I had great respect. Mr. Simonds was ordained deacon on the same day, in 1846, that Canon Ketchum was advanced to the priesthood, and both have remained faithful to the Diocese in which they were ordained. The love and esteem in which he was held by those to whom he ministered were manifested at his funeral, when he was laid amongst those who were at one time his parishioners. Kindhearted and generous, devoted to his Master's work, he

often taxed his strength to its utmost ; nay, at times even beyond his powers, in his endeavor to minister to others. It may be that his end was hastened by a loving desire to help a brother clergyman, who had sought to recover health by change of climate for a time. "The Lord grant unto him that he may find mercy of the Lord in that day."

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THE RECTOR OF DORCHESTER.

In announcing to the congregation of Trinity Church, Dorchester, on Sunday, January 30th, 1898, the death of his immediate predecessor in the Rectorship of that Parish, the present Rector, Rev. J. Roy Campbell spoke as follows :

As a Parish Priest he was sound in faith, exemplary in manners and of unblamable life. He was reverent and rubrical in his conduct of all public ministrations, constant and thoughtful in his attendance on the sick and dying. As his successor, in the year 1882, I found all things so decently ordered as to leave no room for improvement in the manner of conducting the services of the Church.

Mr. Simonds was as sincerely attached to the doctrines and principles of the Church as he was a liberal life-long supporter of all its institutions in the Diocese.

In his general manner and bearing Mr. Simonds was one of the later survivals of a school of gentlemen, the loss of which has neither enriched the world nor improved the face of society. Whilst he was strong in his convictions and firm

in his action upon them he was, nevertheless, ever as courteous in his speech as he was quiet and retiring in his manner. A somewhat reserved disposition made him cautious in his professions of friendship; but those professions once made were always marked by sincerity. A delicate constitution prevented him from ever assuming a very aggressive attitude in his parochial work and implied frequent change of scene in labor; but it would be very difficult to improve his record of fifty years of useful work, quietly done.

By his death his family have lost a most kind and indulgent father and the rector of this parish a sincere and trusty friend.

MEMORIAL RESOLUTIONS.

THE DIOCESAN SYNOD OF FREDERICTON.

The following resolutions were adopted by a standing vote at the meeting of the Diocesan Synod of Fredericton, July 5th, 1898.

Moved by Mr. Hurd Peters, seconded by Rev. Canon Ketchum :

That this Synod desires to record an expression of deep regret for the loss the Church in this Diocese has sustained by the death of the late Rev. Richard Simonds, B. A.

From the period of his ordination, A. D. 1846, Mr. Simonds was more or less actively engaged in the work of his blessed Master.

In the several parishes in which his work was done he ever gained the good-will and love of those to whom he ministered. The want of physical strength obliged him, at times, to give up continued work, but he was always ready, as far as his health permitted, to afford valued assistance in case of need.

Naturally reticent, and of a retiring disposition, it was only his intimate friends who were

fully aware of his intellectual culture and theological attainments.

Richard Simonds has left as an heritage to the Church, a bright example of unswerving faith, sincere piety and a blameless life.

That the Lord Bishop be respectfully requested to direct a copy of this resolution to be forwarded to C. E. A. Simonds, Esq., to be communicated by him to the other members of his family, with the assurance on the part of the Synod of deep sympathy in their bereavement.

ST. JOHN'S CHURCH, BURTON.

At a meeting held at the Rectory, Oromocto, Sunbury Co., N. B., on Monday, January 31st, 1898, the following resolution was unanimously passed by a standing vote:

RESOLVED, That we, the corporation of St. John's Church, Burton, desire to place on record our recognition of the great benefit which our Church and community have derived from the ministry and life of the Rev. Richard Simonds, lately entered into the rest of Paradise.

Mr. Simonds became Rector of this parish in the year 1869, and continued in that position until his resignation, in the year 1878. Again in the year 1887, upon the resignation of the Rev. Wm. Greer, Mr. Simonds assumed temporary charge of the parish, which he held until the

appointment of the present incumbent. Once again, in the year 1896, during the enforced absence of the Rector, he cheerfully came and, for several months, ministered to our spiritual needs.

In all of his association with us he ever manifested that unwavering faithfulness to the service of his Divine Master, and that generous devotion to the best interests of the Church and of his parishioners, which have always characterized his ministry and place in life. As he went in and out amongst us in the conscientious and unwearied performance of the duties of his sacred office, we have regarded him ever as an example of the regenerating power of our Holy Faith upon the lives of men.

With "faithfulness" always before him as the watchword of his ministry, and the load-star of his life, we have viewed with grateful appreciation the large accomplishment of such high and noble purpose; and, moreover, we esteem it a privilege to attest, in this way, to the impress for good which he has so deeply stamped upon the life of our Church, and upon the community at large.

*THE WOMEN'S AID ASSOCIATION OF THE
PARISH OF BURTON.*

RESOLVED, That the Members of the Women's Aid Association of Burton desire to express their heartfelt sorrow at the death of the Rev. Mr.

Simonds and their sense of the great loss which the Church in the Diocese, and especially in this Parish, has sustained in his removal. Mr. Simonds always manifested a warm interest in this, his old Parish, by repeated generous gifts, and also in being always ready, when called upon, to perform the duties of his sacred office, in ministering to our people; and it was under his guidance, while taking temporary charge of the Parish in 1887 that the local Branch of the Women's Aid Association was organized.

Our members desire to express their deep sympathy with Mr. Simonds' family in their bereavement.

Extract from Rev. Canon Roberts' report to the Board of Home Missions, July, 1898.

"In this connection I wish to refer to a dear friend and brother, whose prompt and unselfish offer to become responsible for the services at the Parish Church during my absence, made it possible for me to leave without anxiety. We all remember with affectionate sorrow the sudden death of the venerable Priest, who for more than fifty years had done faithfully and well the work of the ministry within this Diocese. As a refined and cultured Christian gentleman, devout and holy in his life, full of wisdom and good works, he retained always the sincere affection and respect of his brethren the clergy, and of all among whom he ministered. I cannot speak as I would of my own personal loss, both in his friendship and in his ever-ready help."

Extract from Rev. H. E. Dibblee's report to the Board of Home Missions, July, 1898.

"The report from this Parish closed last year with an expression of personal gratitude for the generous labor of a devout and zealous Priest, who has since been admitted into the Church at Rest. In our churchyard, near that altar where for many years his faithful ministrations were devoted for his people to his God, the mortal body of that good man awaits the resurrection. In the hearts of the people of Burton, as in the substantial position of this Parish today, there is ample testimony borne to that fruit-bearing ministry and saintliness of life which characterized the Rev. Richard Simonds."